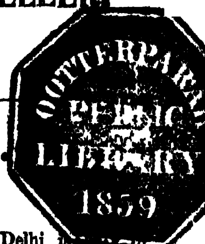
THE

MODERN TRAVELLER.

&c. &c.



INDIA.

DELHI.

THE once imperial province of Delhi is ... part comprised within the present limits of British India.* The western region is divided among various petty Seik and other states. The Company's territories comprise the three districts of Rohilcund, Bareilly, Moradabad, and Shahjehanpoor; the districts of North Saharunpoor and South Saharunpoor, or Meerut, lying within the Doab; the Hurrianna; and what are termed the Assigned Territories, the revenues of which were appropriated to the support of the imperial household. These have, however, been resumed, and a regular monthly allowance has been substituted for them. Lord Cornwallis wished to make the Jumna the south-western boundary of the Company's possessions in that quarter;† but subsequent events have shewn the futility of this scheme, and have compelled the British Government to extend

* The soubah of Delhi, in the time of Akbar, comprehended eight circars, viz. Delhi, Budayoon, Kumaoon, Sambal, Saharunpoor, Rewaree, Hissar Ferozeh, and Sirhind.

† See vol. ii. p. 294.

its dominion or protection almost indefinitely westward, a grand cantonment having been formed in the heart of Rajpootana itself.

Meerut, the chief town of the district of South Saharunpoor, is now one of the principal military stations in the Upper Provinces. It is situated about 39 miles N. of Delhi, in lat. 28° 58′ N., long. 77° 38′ E. It is thus described by Bishop Heber. "Meerut is a very extensive cantonment, but less widely scattered than Cawnpoor. The native town, too, on which it is engrafted, is much less considerable. It stands advantageously on a wide and dry plain, all in pasture, which would afford delightful riding-ground, if it were not, like the steppes of Russia (which it much resembles), very full of holes made by the small marmot, called *sushk*. A small nullah, with a handsome bridge over it, runs through the town. When I saw it, it was dry, and the bridge seemed absurd; but during the rainy season, it is not a bit longer than is necessary.

"The church is much the largest which I have seen in India. It is 150 feet long, 84 wide, and being galleried all round, may hold at least 3000 people. It has a high and handsome spire, and is altogether a striking building, too good for the materials of which it is composed, which, like the rest of the public buildings of this country, are only bad brick covered with stucco and whitewash. It is the work of Captain Hutchinson. It is a remarkable thing, that one of the earliest, the largest, and handsomest churches in India, as well as one of the best organs, should be found in so remote a situation, in sight of the Himalaya mountains.*

* The Bishop consecrated the church, on which occasion he had a numerous and attentive congregation; and he had the gratifica-

"I had heard Meerut praised for its comparative freedom from hot winds, but do not find that the residents confirm this statement: they complain of them quite as much as the people of Cawnpoor, and acknowledge the inferiority of their climate in this respect to that of Rohilcund. The beautiful valley of (Deyra) Doon, since its conquest by the British, affords a retreat to their sick, which they seem to value highly; and it has the advantage of being accessible without danger at all times; but, except during the dry months, even this lovely valley is not wholesome." *

The old city of Meerut appears to present nothing remarkable, except a ruined wall and fort, and some good architectural remains of mosques and pagodas." It must have been a place of some note prior to the Mohammedan invasion, as it is mentioned among the first conquests of Sultan Mahmoud. It is stated to have resisted a Mogul army under Turmeshirin Khan, in the thirteenth century, but was taken and destroyed by Timour in 1399.† It was afterwards rebuilt, but does not appear to have regained its former importance.

tion of hearing two of his own hymns ("Brightest and best," and that for St. Stephen's day) sung better than he had ever heard them in a church before, the singing being considerably better than at Calcutta. The evening service was also well attended. His Lordship subsequently confirmed about 250 persons, young and old, of whom between 40 and 50 were natives, converted to Christianity by Mr. Fisher, the chaplain

* Heber, ii pp 275, 6. The Doon (as it is generally called) was granted as a *jugheer* by Aurungzebe to Futteh Shah, the reigning rajah of Gurwal, it appears, therefore, to have belonged to the throne of Delhi. Its military importance arises from its connecting the British territory east of the Ganges within the hills, with the Kardeh-doon beyond the Jumna, and thus, by means of the occupation of Maloun, Sabathoo, and a fortress in Sirmore, furnishing a line of defence from the Cali to the Sutlej.

† See vol. i. pp. 169, 196, 230.

A Persian and Hindoostanee school has been established here; and there is a small congregation of native Christians.

About twelve *coss* from Meerut is Sirdhana, the chief town of the *jagheer* of the Begum Sumroo, the widow of the notorious German adventurer of that name (Summers).* This woman, who has the character of being a cruel tyranness in her little territory, calls herself a Christian, having professedly embraced the faith of her husband She has a Roman Catholic priest as her chaplain, and had recently begun, at the time of the Bishop's journey, to build a very large and handsome church at Sirdhana, which promised to rival, if not to excel, that of Meerut in size and architectural beauty.

From Meerut, the Bishop proceeded by *dawk* to Begumabad, a large village forming part of the *jagheer* of a Mahratta princess under protection of the British Government; and thence, to Furruk-nuggur. The whole way presented scattered ruins; the groves of fruit-trees were few, small, and neglected; the villages very mean; and the people looked half-starved and quite heart-broken, a long drought having occasioned great distress† He halted at mid-day at a small

* See vol. ii. p. 84. This man, whose real name was Walter Reinhard, was a native of Treves He entered early in the French service; he afterwards came to Bengal, and entered a Swiss corps in Calcutta, from which he deserted in a few weeks, and fled to Oude He served for some time as a trooper in the cavalry of Sefdar Jung, and then entered the service of Causim Ali. After deserting him, he successively served Shuja ud Dowlah, the Jaut Rajah, the Rajah of Jeypoor, and Nujiff Khan, in whose service he died in 1776, and who assigned to him the territory retained, through the doubtful policy of the British Government, by his favourite concubine.—Hamilton, i. p. 454.

† They had not had more than three slight showers during the preceding twelve months. "I have been sorry to think," adds the

ruinous walled town called Ghazi-ud-deen-nuggur. Early on the next day, he reached the banks of the Jumna, on the other side of which he had a noble view of what yet remains of the far-famed metropolis of the Great Mogul. He thus describes its present appearance.

"The inhabited part of Delhi, (for the ruins extend* over a surface as large as London, Westminster, and Southwark,) is about seven miles in circuit, seated on a rocky range of hills, and surrounded with an embattled wall, which the English Government have put into repair, and are now engaged in strengthening with bastions, a moat, and a regular glacis. The houses within are, many of them, large and high. There are a great number of mosques with high minarets and gilded domes, and, above all, are seen the palace, a very high and extensive cluster of gothic towers and battlements, and the *Jumma Musjeed*, the largest and handsomest place of Mussulman worship in India. The chief material of all these fine buildings is red granite, of a very agreeable though solemn colour, inlaid, in some of the ornamental parts, with white marble; and the general style of building is of a simple and impressive character, which re-

Bishop, "that the English taxes are really exorbitant here, and the mode of collection short-sighted and oppressive." Altogether, it seemed to him the most miserable country he had yet seen in India.

* "The extent of the ruins of Old Delhi," says Lieut. Franklin, "cannot, I suppose, be less than a circumference of twenty miles, reckoning from the gardens of Shaliwar on the N.W., to the Kuttub Minar on the S.E.; and proceeding thence along the heart of the old city, by way of the mausoleum of Nizam-u-Deen, on which stands Humaioon's tomb, and the old fort of Delhi on the banks of the Jumna, to the Ajmere gate of Shahjehanabad."—Asiat. Res., iv. 435.

minded me in many respects of Carnarvon. It far exceeds any thing at Moscow. The Jumna, like the other great rivers of this country, overflows, during the rains, a wide extent; but, unlike the Ganges, does not confer fertility. In this part of its course, it is so strongly impregnated with natron, extensive beds of which abound in all the neighbourhood, that its waters destroy, instead of promoting vegetation; and the whole space between the high banks and the river, in its present low state, is a loose and perfectly barren sand, like that of the sea-shore . . .

"From the gate of Agra to Humaioon's tomb, is a very awful scene of desolation; ruins after ruins, tombs after tombs, fragments of brick-work, free-stone, granite, and marble, scattered every where over a soil naturally rocky and barren, without cultivation, except in one or two small spots, and without a single tree. I was reminded of Caffa in the Crimea; but this was Caffa on the scale of London, with the wretched fragments of a magnificence such as London itself cannot boast. The ruins really extended as far as the eye could reach, and our track wound among them all the way This was the seat of old Delhi, as founded by the Patan kings on the ruins of the still larger Hindoo city of Indraput, which lay chiefly in a western direction. When the present city, which is certainly in a more advantageous situation, was founded by the Emperor Shahjehan, he removed many of its inhabitants thither; most of the rest followed, to be near the palace and the principal markets; and as, during the Mahratta government, there was no sleeping in a safe skin without the walls, old Delhi was soon entirely abandoned. The official name of the present city is Shahjehan-poor, (city of the king of

the world') but the name of Delhi is always used in conversation, and in every writing but those which are immediately offered to the Emperor's eye.

"In our way, one mass of ruins larger than the rest, was pointed out to us as the old Patan palace It has been a large and solid fortress, in a plain and unornamented style of architecture, and would have been picturesque, had it been in a country where trees grow and ivy is green, but is here only ugly and melancholy. It is chiefly remarkable for a high black pillar of cast metal, called Firoze's walking-stick. This was originally a Hindoo work; the emblem, I apprehend, of Siva, which stood in a temple in the same spot, and concerning which there was a tradition, like that attached to the coronation stone of the Scots, that while it stood, the children of Brahma were to rule in Indraput On the conquest of the country by the Mussulmans, the vanity of the prediction was shewn; and Firoze enclosed it within the court of his palace, as a trophy of the victory of Islam over idolatry It is covered with inscriptions, mostly Persian and Arabic; but that which is evidently the original, and probably contains the prophecy, is in a character now obsolete and unknown, though apparently akin to the Nagree.

"About a mile and a half further, still through ruins, is Humaioon's tomb, a noble building of granite inlaid with marble, and in a very chaste and simple style of Gothic architecture. It is surrounded by a large garden with terraces and fountains, all now gone to decay, except one of the latter, which enables the poor people who live in the out-buildings of the tomb, to cultivate a little wheat. The garden itself is surrounded with an embattled wall, with towers, four

gateways, and a cloister within, all the way round. In the centre of the square is a platform, of about twenty feet high, and I should apprehend 200 feet square, supported also by cloisters, and ascended by four great flights of granite steps. Above rises the tomb, also a square, with a great dome of white marble in its centre. The apartments within are, a circular room, about as big as the Ratcliffe Library, in the centre of which lies, under a small raised slab, the unfortunate prince to whose memory this fine building is erected. In the angles are smaller apartments, where other branches of his family are interred. From the top of the building, I was surprised to see that we had still ruins on every side ; and that more particularly to the westward, and where old Indraput stood, the desolation apparently extended to a range of barren hills seven or eight miles off.

" On coming down, we were conducted about a mile westward, to a burying ground or collection of tombs and small mosques, some of them very beautiful ; among which the most remarkable was a little chapel in honour of a celebrated Mussulman saint, Nizam ud Deen. Round his shrine, most of the deceased members of the present Imperial family lie buried, each in his own little enclosure, surrounded with a very elegant lattice-work of white marble. Workmen were employed at this time in completing the tomb of the late prince Jehanguire, third and darling son of the Emperor. The tomb, though small, is very elegant, and the flowers, &c. into which the marble is carved, are as delicate and in as good taste and execution as any of the ordinary Italian artists could produce. In one part of these ruins is a very deep tank, surrounded by buildings 60 or 70

feet above the water, from the top of which several boys and young men jumped down and swam to the steps, in order to obtain a trifling *bukshish*." *

Within the modern city, the *Jumma Musjeed*, or great Mohammedan cathedral, is the first object of attraction. This superb edifice was begun by Shah-jehan in the fourth year of his reign, and completed in the tenth, at an expense of ten *laks* of rupees. The site judiciously chosen for it is a small rocky eminence, which has been scarped on purpose. The ascent to it is by a flight of thirty-five stone steps, through a handsome gateway of red stone, the doors of which are covered with plates of wrought brass. The terrace on which the mosque is built, is a square of about 1400 yards, paved with red stone,† and surrounded with an arched colonnade of the same materials, with octagon pavilions at convenient distances. In the centre is a large marble reservoir, with some small fountains, supplied by machinery from the canal. From this court is obtained a commanding view of the whole city. On its western side, and rising another flight of steps, is the mosque itself, which is entered by three noble Gothic arches, surmounted with three magnificent domes of white marble, intersected by black stripes, and crowned with *cullises*, richly gilt. At the flanks, are two minarets, of black marble and red stone alternately, rising to the height of 130 feet. Each of these minarets has three projecting galleries of white marble, and their summits are crowned with light octagon pavilions of the same. The mosque is of an oblong form, 261 feet in length. The whole front is coated with large slabs of beautiful white

* Heber, ii. pp. 285—294.

† Bishop Heber says, "granite inlaid with marble."

marble; and along the cornice are ten compartments, (4 feet long by 2½,) which are inlaid with Arabic inscriptions in black marble. The interior is paved throughout with large flags of white marble, decorated with a black border, and is wonderfully beautiful and delicate. The walls and roof are also lined with plain white marble. Near the *kibla* is a handsome niche adorned with a profusion of frieze-work. Close to this is a *mimber* or pulpit of marble, having an ascent of four steps. The ascent to the minarets is by a winding staircase of 130 steps of red stone From the top, a still more extensive view is obtained, comprehending the Imperial palace, the Cuttub Minar, the Kurrun Minar, Humaioon's Tomb, the palace of Feroze Shah, the fort of Old Delhi, and the fort of Loni on the opposite side of the Jumna * Bishop Heber thought the ornamental architecture of this mosque less florid, and the general effect less picturesque, than the splendid groupe of the Imambaurah and its accompaniments at Lucknow; but its situation is far more commanding, and the size, solidity, and rich materials of the edifice impressed him more than any thing of the sort he had seen in India. It is in excellent repair, the British Government having made a grant for this purpose.

The *Kala Musjeed* (black mosque) "is small, and has nothing worthy of notice about it but its plainness, solidity, and great antiquity;" but it is interesting as a work of the first Patan conquerors, and belonging to the times of primitive Mussulman simplicity. "It is exactly on the plan of the original Arabian mosques, a square court surrounded with a cloister, and roofed with many small domes of the plainest and most solid

* Asiat. Res., iv. 438—440

construction, like the rudest specimens of what we call the early Norman architecture. It has no minaret: the crier stands on the roof to proclaim the hour of prayer." *

Not far from the palace is the mosque of Roshun ud Dowlah; rendered memorable to the Delhians as being the place from which Nadir Shah witnessed the massacre of the unfortunate inhabitants.† Since then, this quarter of the city has been but thinly inhabited. The mosque stands in the *Chandnee-chokee* or silversmith's street: it is built of red stone, of the common size, and is surmounted with three domes richly gilt. A gate leading to a bazar near it, retains the name of *Koonia-durwazu*, slaughter gate.

On the banks of the Jumna stands the *Zeenut al Mussajid* (ornament of mosques), erected by a daughter of Aurungzebe. It is of red stone inlaid with marble, and has in front a spacious terrace, with a capacious marble reservoir. In the west corner is the sepulchre of the foundress, of white marble, where she was interred, A. H. 1122 (A. D. 1710). There were formerly lands allotted for the repairs of the edifice, but these have long been confiscated. Exclusive of these mosques, there are, in Shahjehanabad and its environs, above forty others; but most of them are of inferior size, and present nothing remarkable.

The modern city contains many good houses, chiefly brick. The streets are in general narrow, as in other Eastern cities; but the principal ones, Bishop Heber says, are really wide, handsome, and, for an Asiatic city, remarkably cleanly, and the bazars have a good appearance. There were formerly two very noble

* Heber, vol ii. p 296.

† According to Ferishta. See page 352 of our first volume.

streets, one leading southward from the palace to the Delhi or Agra gate; the other running from the palace north-westward to the Lahore gate. In both of them, Lieut. Franklin says, "the inhabitants have spoiled their appearance, by running a line of houses down the centre, and across the streets in other places, so that it is with difficulty a person can discover their former situation without a narrow inspection." Along the middle of the former street runs the aqueduct, constructed by Ali Mirdan Khan, a Persian nobleman in the service of the Emperor Shahjehan, for the purpose of conveying water into the royal gardens. During the troubles which followed the decline of the Mogul power, the channel was neglected, and when the English took possession of Delhi, was found choked up, in most parts, with rubbish. It is conducted from the Jumna, immediately on its leaving the mountains, while its stream is yet pure and wholesome, for a distance of 120 miles.* "It is," says Bishop Heber, "a noble work, giving fertility to a very large extent of country near its banks, and absolutely the sole source of vegetation to the gardens of Delhi, besides furnishing its inhabitants with almost the only drinkable water within their

* "The environs to the north-west are crowded with the remains of spacious gardens and country houses of the nobility, which were formerly abundantly supplied with water by means of the noble canal dug by Ali Mirdan Khan, and which formerly extended from above Paniput quite down to Delhi, where it joined the Jumna; fertilizing in its course a tract of more than ninety miles in length. The canal, as it ran through the suburbs of Mogul-parah, (nearly three miles in length,) was about twenty-five feet deep, and about as much in breadth; cut from the solid stone quarry on each side, from which most of the houses in the neighbourhood have been built. It had small bridges erected over it at different places, some of which communicated with the garden-houses of the nobility."—Asiatic Researches, vol. iv. p. 435,

reach. When it was first re-opened, by Sir Charles Metcalfe, in 1820, the whole population of the city went out in jubilee to meet its stream, throwing flowers, ghee, &c. into the water, and calling down all manner of blessings on the British Government, who have indeed gone far, by this measure, to redeem themselves from the weight of, I fear, a good deal of impolicy.

"It most unfortunately happened that, during the present year (1825), and amid all the other misfortunes of drought and scarcity which this poor country has undergone, the Jumna changed its course, and the canal became dry! The engineer officer who superintends its works, was at the time labouring under the remains of a jungle fever; his serjeant was in the same condition, and consequently there was no one who, when the mischief was discovered, could go up to the hills to remedy it. The suffering of the people was very dismal; since the restoration of the canal, they had neglected the wells which formerly had, in some degree, supplied their wants. The water which they drank was to be brought from a distance, and sold at a considerable rate, and their gardens were quite ruined. That of the Residency had not, at the moment when I saw it, a green thing in it; and those of the poor were in a yet worse condition, if worse were possible. It was not till the middle of November that the canal could be again restored, when it was hailed with similar expressions of joy to those which had greeted its former re-appearance."

Half way along this street, and nearly opposite the *Chandnee-chokee*, (a street about as wide as Pall Mall, and having a branch of the aqueduct running down the centre,) stands the imperial palace, built by Shah-jehan, of red granite, and surrounded with a deep

moat. The wall on this side is nearly sixty feet high, embattled and machicollated, with small round towers and two noble gateways. It is a place of no strength, the walls being adapted only for bows and arrows, or musketry; "but, as a kingly residence," Bishop Heber says, "it is one of the noblest that I have seen. It far surpasses the Kremlin, but I do not think that, except in the durability of its materials, it equals Windsor. Sentries in red coats (sepoys of the Company's regular army) appear at its exterior; but the internal duties, and, indeed, most of the police duties at Delhi, are performed by the two provincial battalions raised in the Emperor's name, and nominally under his orders. These are disciplined pretty much like Europeans, but have matchlock-guns and the Oriental dress; and their commanding officer, Capt. Grant of the Company's service, is considered as one of the domestics of the Mogul, and has apartments in his palace."

The Bishop's presentation to the Emperor afforded an opportunity for a display of the faded grandeur and unmeaning pageantry of a kingdomless court, which still retains, nevertheless, the magic of an illustrious name. The formalities were nearly the same as at Lucknow, except that the procession was less splendid, and the Bishop rode an elephant instead of being borne in a palankeen. "We were received," he says, "with presented arms by the troops of the palace drawn up within the barbican,* and

* At the entrance of the palace, there stood, in Bernier's time, two large elephants of stone, one bearing the figure of the Rajah of Chittore, and the other, his brother Pottah, who immortalized their names by their patriotic resistance to the Emperor Akbar. These figures, which struck the lively Frenchman with so much awe, were removed by Aurungzebe as savouring too much of

proceeded, still on our elephants, through the noblest gateway and vestibule which I ever saw. It consists, not merely of a splendid Gothic arch in the centre of the great gate-tower,—but, after that, of a long vaulted aisle, like that of a Gothic cathedral, with a small, open, octagonal court in its centre, all of granite, and all finely carved with inscriptions from the Koran and with flowers. This ended in a ruinous and exceedingly dirty stable-yard! where we were received by Captain Grant, as the Mogul's officer on guard, and by a number of elderly men with large gold-headed canes, the usual ensign of office here, and one of which Mr. Elliott also carried. We were now told to dismount and proceed on foot; a task which the late rain made inconvenient to my gown and cassock and thin shoes, and during which we were pestered by a fresh swarm of miserable beggars, the wives and children of the stable servants. After this, we passed another richly-carved, but ruinous and dirty gateway, where our guides, withdrawing a canvas screen, called out in a sort of harsh chaunt, 'Lo, the Ornament of the World! Lo, the Asylum of the Nations! King of Kings! The Emperor Acbar Shah! Just, fortunate, victorious!' We saw, in fact, a very handsome and striking court, about as big as that at All Souls, with low, but richly-ornamented buildings. Opposite to us was a beautiful open pavilion of white marble, richly carved, flanked by rose-bushes and fountains, and some tapestry and striped curtains hanging in festoons about it; within which was a crowd of people, and the poor old descendant of Tamerlane seated in the midst of them. Mr. Elliott here bowed three times very low, in which

idolatry, and he enclosed the place where they stood, with a screen of [illegible]stone, which has disfigured the entrance to the palace.

we followed his example. This ceremony was repeated twice as we advanced up the steps of the pavilion, the heralds each time repeating the same expressions about their master's greatness. We then stood in a row on the right-hand side of the throne, which is a sort of marble bedstead richly ornamented with gilding, and raised on two or three steps. Mr Elliott then stepped forwards, and, with joined hands, in the usual eastern way, announced, in a low voice, to the Emperor, who I was. I then advanced, bowed three times again, and offered a *nuzzur* of fifty-one gold mohurs in an embroidered purse, laid on my handkerchief, in the way practised by the Baboos in Calcutta. This was received and laid on one side, and I remained standing for a few minutes, while the usual court questions about my health, my travels, when I left Calcutta, &c., were asked. I had thus an opportunity of seeing the old gentleman more plainly. He has a pale, thin, but handsome face, with an aquiline nose and a long white beard. His complexion is little, if at all, darker than that of a European. His hands are very fair and delicate, and he had some valuable-looking rings on them. His hands and face were all I saw of him, for, the morning being cold, he was so wrapped up in shawls, that he reminded me extremely of the Druid's head on a Welch halfpenny. I then stepped back to my former place, and returned again with five more mohurs to make my offering to the heir-apparent, who stood at his father's left hand, the right being occupied by the Resident. Next, my two companions were introduced with nearly the same forms, except that their offerings were less, and that the Emperor did not speak to them.

"The Emperor then beckoned to me to come forwards, and Mr. Elliott told me to take off my hat,

which had till now remained on my head; whereupon the Emperor tied a flimsy turban of brocade round my head with his own hands, for which, however, I paid four gold mohurs more. We were then directed to retire to receive the *khelâts* (honorary dresses) which the bounty of 'the Asylum of the World' had provided for us. I was accordingly taken into a small private room, adjoining the zenanah, where I found a handsome flowered caftan edged with fur, and a pair of common-looking shawls, which my servants, who had the delight of witnessing all this fine show, put on instead of my gown, my cassock remaining as before. In this strange dress, I had to walk back again, having my name announced by the criers (something in the same way that Lord Marmion's was) as 'Bahadur, Boozoony, Dowlutmund,' &c, to the presence, where I found my two companions, who had not been honoured by a private dressing-room, but had their *khelâts* put on them in the gateway of the court. They were, I apprehend, still queerer figures than I was, having their hats wrapped with scarfs of flowered gauze, and a strange garment of gauze, tinsel, and faded ribbands flung over their shoulders above their coats. I now again came forward, and offered my third present to the Emperor, being a copy of the Arabic Bible and the Hindoostanee Common Prayer, handsomely bound in blue velvet, laced with gold, and wrapped up in a piece of brocade. He then motioned to me to stoop, and put a string of pearls round my neck, and two glittering but not costly ornaments in the front of my turban, for which I again offered five gold mohurs. It was, lastly, announced, that a horse was waiting for my acceptance, at which fresh instance of imperial munificence, the heralds again made a proclamation of

largesse, and I again paid five gold mohurs. It ended by my taking my leave with three times three salams, making up, I think, the sum of about threescore; and I retired with Mr. Elliott to my dressing-room, whence I sent to her Majesty the *Queen*, as she is generally called, though Empress would be the ancient and more proper title, a present of five mohurs more, and the Emperor's chobdars came eagerly up to know when they should attend to receive their *bukshish*. It must not, however, be supposed that this interchange of civilities was very expensive either to his Majesty or to me. All the presents which he gave, the horse included, though really the handsomest which had been seen at the Court of Delhi for many years, and though the old gentleman evidently intended to be extremely civil, were not worth much more than 300 s. rupees; so that he and his family gained at least 800 s. rupees by the morning's work, besides what he received from my two companions, which was all clear gain, since the *khelâts* which they got in return, were only fit for May-day, and made up, I fancy, from the cast-off finery of the Begum. On the other hand, since the Company have wisely ordered that all the presents given by native princes to Europeans, should be disposed of on the Government account, they have liberally, at the same time, taken on themselves the expense of paying the usual money *nuzzurs* made by public men on these occasions. In consequence, none of my offerings were at my own charge, except the professional and private one of the two books, with which, as they were unexpected, the Emperor, as I was told, was very much pleased. I had, of course, several *buckshushes* to give afterwards to his servants, but these fell considerably short of my expenses at Lucknow. To return to the hall of

audience.' While in the small apartment where I got rid of my shining garments, I was struck with its beautiful ornaments. It was entirely lined with white marble, inlaid with flowers and leaves of green serpentine, lapis lazuli, and blue and red porphyry: the flowers were of the best Italian style of workmanship, and evidently the labour of an artist of that country. All, however, was dirty, desolate, and forlorn. Half the flowers and leaves had been picked out or otherwise defaced, and the doors and windows were in a state of dilapidation, while a quantity of old furniture was piled in one corner, and a torn hanging of faded tapestry hung over an archway which led to the interior apartments. 'Such,' Mr. Elliott said, 'is the general style in which this palace is kept up and furnished. It is not absolute poverty which produces this, but these people have no idea of cleaning or mending any thing.' For my own part, I thought of the famous Persian line,

> 'The spider hangs her tapestry in the palace of the Cæsars,'

and felt a melancholy interest in comparing the present state of this poor family with what it was two hundred years ago, when Bernier * visited Delhi, or

* Bernier thus describes the Great Mogul of his day. "The king appeared seated upon his throne at the end of the great hall, in the most magnificent attire. His vest was of white and delicately flowered satin, with a silk and golden broidery of the finest texture. The turban, of gold cloth, had an aigrette whose foot was composed of diamonds of extraordinary size and value, besides an oriental topaz which may be pronounced unparalleled, exhibiting a lustre like the sun. A necklace of immense pearls reached to the stomach, in the same manner as many pagans wear their strings of beads. The throne was supported by six massy feet, said to be of solid gold, sprinkled over with rubies, emeralds, and diamonds. The throne, to the best of my recollection, is valued at four crores (forty millions) of rupees. It was constructed by Shahjehan, the father of Aurungzebe, for the purpose of dis-

as we read its palace described in the tale of Madame de Genlis.

"After putting on my usual dress, we waited a little, till word was brought us, that the 'King of Kings,' 'Shah-in-Shah,' had retired to his zennanah; we then went to the hall of audience, which I had previously seen but imperfectly, from the crowd of people and the necessity of attending to the forms which I had to go through. It is a very beautiful pavilion of white marble, open on one side to the court of the palace, and on the other to a large garden. Its pillars and arches are exquisitely carved and ornamented with gilt and inlaid flowers, and inscriptions in the most elaborate Persian character. Round the frieze is the motto, recorded, I believe, in Lalla Rookh,

> 'If there be an Elysium on earth,
> It is this, it is this!'

The marble floor, where not covered by carpets, is all

playing the immense quantity of precious stones accumulated successively in the treasury from the spoils of ancient rajahs and Patans, and the annual presents to the monarch which every omrah is bound to make on certain festivals. The construction and workmanship of the throne are not correspondent to the materials; but two peacocks, covered with jewels and pearls, are well executed. They were made by a workman of astonishing powers, a Frenchman by birth, who, after defrauding several of the princes of Europe by means of false gems, which he fabricated with peculiar skill, sought refuge in the Great Mogul's court, where he made his fortune. 'At the foot of the throne were assembled all the omrahs, in splendid apparel, upon an estrade surrounded with a silver railing, and covered with a spacious canopy of brocade with deep fringes of gold." See, for the rest of the description of this gorgeous scene, Bernier (by Brock,) vol i. pp. 305—9 The peacock throne here described, was carried off by Nadir Shah, and is now in possession of his Persian majesty, who has succeeded to the magnificence of the Mogul. See MOD. TRAV. Persia, vol. ii. p. 212. Legoux describes *another* peacock-throne, placed under a palm-tree of gold, which, he says, was preserved in his time in the *Godaué Kotelur*. What has become of it? See Malte Brun, vol. iii. p. 88.

inlaid in the same beautiful manner with the little dressing-room which I had quitted.

"The gardens, which we next visited, are not large, but, in their way, must have been extremely rich and beautiful. They are full of very old orange and other fruit trees, with terraces and parterres, on which many rose-bushes were growing, and, even now, a few jonquils in flower. A channel of white marble for water, with little fountain-pipes of the same material, carved like roses, is carried here and there among these parterres; and at the end of the terrace is a beautiful octagonal pavilion, also of marble, lined with the same Mosaic flowers as in the room which I first saw, with a marble fountain in its centre, and a beautiful bath in a recess on one of its sides. The windows of this pavilion, which is raised to the height of the city wall, command a good view of Delhi and its neighbourhood But all was, when we saw it, dirty, lonely, and wretched: the bath and fountain dry, the inlaid pavement hid with lumber and gardener's sweepings, and the walls stained with the dung of birds and bats.

"We were then taken to the private mosque of the palace, an elegant little building, also of white marble and exquisitely carved, but in the same state of neglect and dilapidation, with peepuls allowed to spring from its walls, the exterior gilding partially torn from its dome, and some of its doors coarsely blocked up with unplastered brick and mortar.

"We went last to the *Dewanee aûm* or hall of public audience, which is in the outer court, and where, on certain occasions, the Great Mogul sat in state, to receive the compliments or petitions of his subjects. This also is a splendid pavilion of marble, not unlike the other hall of audience in form, but con-

siderably larger, and open on three sides only; on the fourth is a black wall, covered with the same Mosaic work of flowers and leaves as I have described, and in the centre, a throne raised about ten feet from the ground, with a small platform of marble in front, where the vizier used to stand to hand up petitions to his master. Behind this throne are Mosaic paintings of birds, animals, and flowers, and in the centre, what decides the point of their being the work of Italian, or at least European artists, a small groupe of Orpheus playing to the beasts. This hall, when we saw it, was full of lumber of all descriptions, broken palanquins and empty boxes, and the throne so covered with pigeon's dung, that its ornaments were hardly discernible. How little did Shahjehan, the founder of these fine buildings, foresee what would be fate of his descendants, or what his own would be! 'Vanity of vanities!' was surely never written in more legible characters than on the dilapidated arcades of Delhi!" *

The *Shalimar* gardens (so highly extolled in Lalla Rookh) are said to have cost, in the laying out, the enormous sum of a million sterling. Yet, they do not appear to have exceeded a mile in circumference. Their present appearance would not lead any one to suppose that so immense a sum had ever been laid out upon them; but the most valuable and costly materials have been carried off, and they are completely gone to decay. Nothing is now to be seen outside the ramparts of Delhi, but ruins and sun-burnt rocks.†

* Heber, vol. ii pp 297—305.

† In 1794, Lieut Franklin describes the prospect to the southward of Delhi as "covered with the remains of *extensive gardens*, pavilions, mosques, and burying places, all desolate and in ruins. The country round about is equally forlorn."—As. Res., vol. iv. p. 450.

"Yet," remarks Bishop Heber, "I am assured by every body, that the appearance of things in the province of Delhi, is greatly improved since it came into our hands. To what a state must the Mahrattas have reduced it!"

At the south-western extremity of the city stands the famous observatory, built in the third year of Mahommed Shah by Jye Singh, Rajah of Jyepoor. "He was assisted by many persons celebrated for their science in astronomy, from Persia, India, and Europe, but died before the work was completed. It has since been plundered and almost destroyed by the Jauts under Jawaher Singh."*

But the object which has excited the most admiration, is the *Cuttub Minar*, which stands in a village about ten miles S W. of Delhi, remarkable for its ruins, and, among the Mohammedans, for its sanctity. "It was the scene of very hard fighting between the Hindoo sovereigns of Indraput and the original Patan invaders; and the Mussulmans say, that 5000 martyrs to their religion lie interred in the neighbourhood.

* Asiatic Researches, vol. iv. p. 449. Tieffenthaler says, that it differs little from that which is to be seen at Jyepoor, comprising an equatorial machine, a gnomon, and three astrolabes. A third, at Benares, constructed by the same enlightened Hindoo prince, who died in 1742, has already been mentioned. (Vol. iii. p. 256.) The same Writer mentions among the antiquities of Delhi, the obelisk of Feroze the Afghan, of a cylindrical form, on a square pedestal of immense stones. It had been blown up by gunpowder, and broken into several pieces, five of which yet remained, on which were some ancient characters At a short distance is another obelisk in the form of a parallelogram, "said to have been erected by a prodigiously strong man, named Bim (Bheem)."—Bernoulli, vol i pp. 128—130. Among the ruined palaces, the most remarkable is the *Cadam-kotlah*, referred to in a preceding note. The walls of the great saloon were ornamented with crystal, and a lustre of black crystal hung from the cieling, which, when lighted up, had a splendid effect.

Its principal sanctity, however, arises from the tomb of a celebrated saint, Cuttub Sahib, in whose honour the buildings for which it is remarkable, were begun, but never quite completed, by Shems-ed-deen (Altumsh).* The Emperor has a house here, and it is a favourite retreat of his during fine weather." The way lies through the ruins which extend before the Agra gate. At the end of five miles from the ruins, there is a beautiful mausoleum, raised in honour of Sufder Jung, Nawaub of Oude, and an ancestor of the present sovereign, who sill keeps up the tomb and garden in good repair. The route from this place continues to lie over a rocky and barren country, still sprinkled with tombs and ruins, till, on ascending a little eminence, one of the most extensive and striking scenes of ruin presents itself, which is to be met with in any part of the country. The *Cuttub Minar*, the grand object of attraction, is a round tower, rising from a polygon of twenty-seven sides, in five stages, gradually diminishing in circumference, to the height of 242 feet. The lowest stage (90 feet in height) is fluted into seven and twenty semi-cylindrical and angular divisions, inscribed, in a very ancient Arabic character, (it is supposed) with sentences from the Koran. The second stage is composed simply of semi-cylindrical fluting, and rises fifty feet. The third of forty feet,

* Tieffenthaler says: "This place, which is sufficiently populous, has been rendered famous by the tomb of a Mohammedan hypocrite named Cuttub-sahib (*præses Poli*). This tomb is of marble, and covered with three low cupolas. Not only the common people, but even princes and kings are accustomed to go thither on pilgrimage. They relate many wonders of this impostor, who, they say, came from Outch into these countries, and predicted to Shahab-ud-deen, the Afghan leader, that he should obtain the empire of India."—Bernoulli, tom. i. p. 132. The country between this village and Delhi, formed, when Tieffenthaler was in India, "a large plain, very fertile in corn, and embellished with many gardens."

consists of only angular divisions. Thus far, the pillar is of an exceedingly fine red granite. The fourth stage, rising twenty-three feet, as well as the last, is of very fine white marble, the blocks being rounded to an even surface. Between each of the stages, a balcony runs round the pillar, supported upon large stone brackets: these appear to have been designed chiefly for ornament, but battlements have been erected upon them, as if to prevent those who might go into them from falling. A majestic cupola crowns the whole, springing from four arcades of red granite. A spiral staircase of 384 steps leads to the summit * "It is really," says Bishop Heber, "the

* Asiatic Researches, vol iv. pp. 323—7.—Bernoulli, vol. i. p. 130. We have endeavoured to combine the two descriptions, but there are some discrepancies between them. As to even the distance from Delhi, Mr Blunt says, it is about nine miles S. 16 W. from the *Jumma Musjed*, Tieffenthaler, seven miles from Delhi (meaning perhaps *coss*), Bishop Heber, twelve miles. Mr. Blunt says. "The tomb of Cuttub Shah, at whose expense the minar is said to have been built, is to be seen a few hundred yards to the westward of it," alluding to a Patan sovereign of that name. Tieffenthaler states, that it is reported to have been built in the thirteenth century, by Shamsudden, surnamed Gori. The Emperor Altumsh must be referred to, who was the son-in-law of Cuttub-ud-deen, and might be supposed to have erected the mosque and mausoleum in honour of his predecessor. But Bishop Heber tells us, that the village takes its name from a Mussulman saint, called Cuttub Sahib, which may have led to the above mistake. Abulfazel tells us, that Sultan Shumseddein lies buried here, as well as several of his successors, both of the Ghourian and the Khiljean dynasties, whose names are enumerated, but Cuttub-ud-deen I. is not among them. Among the religious persons buried here, however, is mentioned Kaja Kotebeddeen Ootshy, who is doubtless the saint whose tomb has given name to this quarter of the old city The *minar* was probably the work of Altumsh. A considerable part of a second and corresponding minaret, Mr. Blunt tells us, was to be seen in 1794, and many other parts of the intended or unfinished mosque, particularly of the arches. The troubles which ensued on the death of that able sovereign, would

finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful. The remaining great arches of the principal mosque, with their granite pillars, covered with inscriptions in the florid Cufic character, are as fine, in their way, as any of the details of York Minster. In front of the principal of these great arches is a metal pillar, like that in Firoze Shah's Castle, and several other remains of a Hindoo palace and temple, more ancient than the foundation of the *Minar*, and which I should have thought striking, if they had not been in such a neighbourhood.* A multitude of ruined mosques, tombs, serais, &c are packed close round, mostly in the Patan style of architecture, and some of them very fine. One, more particularly, on a hill, and surrounded by a wall with battlements and towers, struck me as peculiarly suited, by its solid and simple architecture, to its blended character, in itself very appropriate to the religion of Islam, of fortress, tomb, and temple. These Patans built like giants, and finished their work like jewellers; yet, the ornaments, florid as they are in their proper places, are never thrown away, or allowed to interfere with the general severe and solemn character of their edifices. The palace of the present imperial family is at some little distance behind these remains. It is a large but paltry building, in a bad style of Italian architecture, and with a public road actually leading through its court-yard... .The staircase within the great *Minar*,

sufficiently account for the interruption of the building See pp. 194—6 of our first volume.

* " In these environs are found a pagoda, supported by square pillars of a grey stone, rude and inelegant, and *the house of Pethora*, a heathen king, the architecture of which has nothing more remarkable, except its antiquity and the little images of idols sculptured on its pillars."—Bernoulli, *tom*. I. p. 131.

is very good, except the uppermost story of all, which is ruinous and difficult of access. I went up, however, and was rewarded by a very extensive view, from a height of 240 feet, of Delhi, the course of the Jumna for many miles, and the ruins of Toghlikabad, another giantly Patan foundation, which lay to the south-west."*

The traveller is here standing, in fact, on the site of the "New Delhi" of the sixteenth century. According to Abulfazel, there appear to have been no fewer than seven different cities of that name Sultans Cuttub-ud-deen and Shums-ud-deen both resided, we are told, in the fort built by Rajah Pithowra, the last Hindoo sovereign of Indraput Sultan Baleen erected another fortified palace, containing many magnificent buildings His grandson, Moaz-ud-deen, built another city on the banks of the Jumna, called Gunglookhery, which must have been in the immediate neighbourhood of Humaioon's tomb, as Abulfazel adds: "Here is the sepulchre of the late emperor, which is a very sublime edifice." Sultan Allah-ud-deen "founded a new city and fort, which is called *Sirry*" (*Srei*). Ghias-ud-deen Toghlik was the founder of Toghlikabad, where he built a fort. In the reign of his degenerate son, Mahommed III, Delhi was thrice abandoned by the court and deprived of its population.† He is stated by Abulfazel to have built another city, with a palace, in which is a very high building: this must be an error, unless Dowletabad in the Deccan is referred to; although he may, on his return to Delhi, have found it necessary to repair the palace, and partially to rebuild the abandoned capital. His successor, Feroze III, founded a large city adjacent to Delhi, which he called Ferozabad; he also dug a canal from the Jumna to his new city, and at the

* Heber, vol. ii. pp. 307—9. † See vol. i. p. 218.

distance of three *coss*, built another palace, probably as a garden residence. This city appears to have been some miles below Delhi, and distinct from it, as Timour removed thither after the pillage of the capital. Delhi at that period comprised three cities, Srei, the city of Allah-ud-deen, Old Delhi, and an intermediate suburb, still more extensive, called the *Jehaun-pun-nah*.* About 150 years afterwards, the Emperor Sheer destroyed the city of Allah-ud-deen (Srei), and founded another; "but now," says Abulfazel (writing within forty or fifty years from the death of that monarch,) "this new Delhy is for the most part in ruins. Here are many sepulchres." He then proceeds to name the royal and saintly personages interred here, among whom are mentioned the Saint Cuttub-ud-deen, and the Sultan Shums-ud-deen. "Many also, who are now living," he adds, "have built sepulchres for themselves, in the midst of pleasant gardens."† There can be no doubt that *this* city stood near Cuttub Minar. During the reign of Akbar and his successors, Agra was the seat of the imperial magnificence; and Delhi had sunk into decay, when Shahjehan, the founder of the city which retains his name, once more made it the metropolis of Hindostan.

The present city stands in latitude 28° 41′ N., long. 77° 5′ E. Its population, which, in the time of Aurungzebe, is said to have amounted to two millions, is now supposed to be below a tenth of that number; ‡

* See vol. i. p. 230, note. Major Price supposes Srei to have stood on the site of Indraput, and yet to have been distinct from Old Delhi. In that case, what Ferishta terms the New City, may have been at Toghlikabad. But if, as seems clear from Abulfazel, Srei was distinct from Indraput, the latter must have been Old Delhi, and Srei the new city which Sheer destroyed, when he founded his own capital.

† Ayeen Akbery, vol ii pp. 24, 5.

‡ Hamilton, vol. i. p. 421. In the Miss. Reg. for February,

but no regular census has been taken. Notwithstanding its decayed condition, an impression is still prevalent in many parts of India, that the power which has possession of Delhi and the Emperor's person, is the virtual ruler of Hindostan. The commerce of the city is now very inconsiderable. Cotton cloths and indigo are manufactured here and in the neighbourhood; and Bishop Heber went to see a shawl-manufactory, carried on by Cashmerian weavers, with wool brought from Himalaya. The shawls were not very beautiful, though high-priced: the Bishop was more struck with some splendid specimens of jewellery. Delhi is 976 miles from Calcutta, travelling distance, by the Birboom road.

FROM DELHI TO AGRA.

From Delhi, Bishop Heber proceeded southward, to its former rival, the imperial Agra His first stage was about fifteen miles, to the little town of Furreedabad The stony and broken road was marked out, at equal distances of about a mile and a half, by *coss-minars*; solid, circular, stone obelisks erected during the prosperous times of the empire. "Furreedabad offers nothing curious, except a large tank with a ruined banqueting-house on its shore: it has a grove of tamarind and other trees round it, but no mangoes. Few of these, indeed, grow in the province of Delhi, owing to the unusual multitude of white ants,* to

1828, the population of Delhi is stated at 300,000, but on what authority does not appear. The Serampore Missionaries have a station here.

* About fifty nine miles N. E. from Delhi, on a branch of the Ganges, is Hustinanagra, the supposed site (according to Colonel Wilford) of the famous Hustinapoor of the Mahabharat "The extensive site of this ancient city is entirely covered with large

whose increase the ruins and the dry sandy soil are favourable, and who attack the mangoes in preference to any other tree. The whole country is barren and disagreeable, and the water bad. That of the Jumna acts on strangers like the Cheltenham waters, and the wells here are also extremely unpalatable. One might fancy oneself already approaching the confines of Persia and Arabia." This town stands in the district of the Rajah of Bullumghur (" the fort of spears "), a feudatory of the British Government, and, like his relative the Bhurtpoor Rajah, a Jaut. The capital of this little Hindoo principality, is about twenty-one miles S. of Delhi, and is thus described by the Bishop, whose route the next day led him to the place.

" The country gradually improved as we approached Bullumghur, which, by its extensive groves, gave evidence of its having been long a residence of a respectable native family. I was not, however, at all prepared for the splendour with which I was received. First, we saw some of the wild-looking horsemen whom I have already described, posted as if on the look-out, who, on seeing us, fired their matchlocks and galloped off as fast as possible. As we drew nearer, we saw a considerable body of cavalry with several camels and elephants, all gayly caparisoned, drawn up under some trees, and were received by the Raja himself, a fat and overgrown man, and his younger brother, a very handsome and manly figure; the former alighting from a palanquin, the other from a noble Persian horse, with trappings which swept the ground. I alighted from my horse also, and the usual compliments and civilities followed. The elder brother

ant-hills; which has induced the inhabitants of the adjacent country to suppose, that it had been overturned or destroyed by the termites." Hamilton, vol. i. p. 445.

begged me to excuse his riding with me, as he was ill, which indeed we had heard before; but the second went by my side, reining in his magnificent steed, and shewing off the animal's paces and his own horsemanship. Before and behind were camels, elephants, and horsemen, with a most strange and barbarous music of horns, trumpets, and kettle-drums, and such a wood of spears, that I could not but tell my companion, that his castle deserved its name of 'Fort of Spears.' As we drew nearer, we saw the fort itself, with high brick walls, strengthened with a deep ditch and large mud bastions, from which we were complimented with a regular salute of cannon. Within, we found a small and crowded, but not ill-built town, with narrow streets, tall houses, many temples, and a sufficient number of Brahminy bulls to shew the pure Hindoo descent of the ruler. The population of the little capital was almost all assembled in the streets, on the walls, and on the house-tops, and salamed to us as we came in. We passed through two or three sharp turns, and at length stopped at the outer gate of a very neat little palace, built round a small court planted with jonquils and rose-bushes, with a marble fountain in the centre, and a small open arched hall, where chairs were placed for us. Sitringees were laid, by way of carpet, on the floor; and the walls were ornamented with some paltry Hindoo portraits of the family, and some old fresco paintings of gods, goddesses, and heroes encountering lions and tigers."

"On our approach to Sikre, where the tents were pitched, I found we had entered another little feudal territory, being received by about twenty horsemen, with a splendid old warrior at their head, who announced himself as the Jaghiredar of the place, and holding a little barony, as it would be called in Eu-

rope, under the Company, intermixed with the largest territories of Bullumghur. Cassim Ali Khân, the Nawâb of Sikre, who thus introduced himself, was a figure which Wouverman or Rubens would have delighted to paint; a tall, large, elderly man, with a fine countenance and a thick and curly, but not long, grey beard, on a large and powerful white Persian horse, with a brocade turban, a saddle-cloth of tiger's skin with golden tassels which almost swept the ground, sword, shield, and pistols mounted with silver, and all the other picturesque insignia of a Mussulman cavalier of distinction. He said, that he had been a Tussildar in command of two hundred horse in Lord Lake's war, and had been recompensed, at the end of the contest, with a little territory of ten villages, rent and tax free. The Raja, he said, who had two hundred and fifty villages, nearly enclosed him, but they were good friends."*

The next stage was to Brahminy Kerar, through an uninteresting country, but rather more fertile than in the neighbourhood of Delhi Only fifteen years before, the Bishop was assured, it was as wild as the *Terrai*, as full of tigers, and with no human inhabitants but banditti The next station was Horal, distant eight *coss*; and at Dhotana, seven *coss* further, he entered the province of Agra.† Here, being met by some *suwarrs* sent forward by the judge of Agra, his Lordship dismissed the escort which the Rajah of Bullum-

* Heber, vol ii. pp. 318—322.

† At Dhotana, the Bishop saw the first instance of a custom which prevails among the worshippers of Krishna in the southern provinces About a dozen women, who professed to be *gaopureeе* (milk-maids), and were in fact wives and daughters of the *Gowala* caste,—came to meet him, dancing and singing, with pitchers on their heads. Their voices and style of singing were by no means unpleasing. They had the appearance of extreme poverty, and were very thankful for a rupee.

ghur had ordered to attend him as far as Muttra. The next stage, to Jeyt, is a long sixteen miles, through a wild country, in which Hindooism seems exclusively to prevail. Few or none of the people have Mussulman names; there are numerous pagodas, and scarcely a single mosque is to be seen; and the villages and jungles near them are full of peacocks,—another sign that not many Mohammedans are resident in the neighbourhood. The Bishop had not yet met with any peasantry with so many Brahminical or Rajpoot strings among them. At the distance of two or three miles on the left of the road, on the banks of the Jumna, he passed Bindrabund, a large town esteemed sacred by the Hindoos as the scene of some of the youthful adventures of Krishna, their favourite demi-god, and celebrated for the wealth of its pagodas.* The buildings are ancient, but all mean; and the chief peculiarities of the place, the Bishop was told, are its amazing swarms of sacred monkeys, and the not less amazing crowd of filthy and profligate devotees and pilgrims. Of these loathsome accompaniments of a sacred city, he witnessed quite enough, when, the next day (four *coss* beyond Jeyt), he reached

MUTTRA.

MUTTRA (Mathura) "is a large and remarkable city, much reverenced by the Hindoos for its antiquity and connexion with many of their legends, more particularly as the birth-place of their fabulous Krishna, or Apollo. In consequence, it swarms with paroquets, peacocks, Brahminy bulls, and monkeys, which last are

* Near Bindrabund, there is a mountain, named *Goverdhana*, which has been "bent on one side" by Krishna's having at a certain time made it his seat. In the months of August and October, multitudes of his profligate votaries, having illuminated the mountain, ascend to its summit, and perform certain solemnities. See Hamilton, tom. i, pp. 368, 9.—Bernoulli, tom. i. pp. 202—206.

seen sitting on the tops of the houses, and running along the walls and roofs like cats. They are very troublesome, and admitted to be so by the Hindoos themselves, but are so much respected, that, a few years since, two young officers who shot at one near Bindrabund, were driven into the Jumna, where they perished, by a mob of Brahmins and devotees In other respects, also, Muttra is a striking town, and a good deal reminded me of Benares, the houses being very high, with the same sort of ornaments as in that city. There is a large ruinous castle on the shore of the Jumna, and a magnificent, though dilapidated mosque, with four very tall minarets. In the centre, or nearly so, of the town, Colonel Penny took us into the court of a beautiful temple, or dwelling-house, (for it seemed to be designed for both in one,) lately built, and not yet quite finished, by Gokul Pattu Singh, Sindia's treasurer, and who has also a principal share in a great native banking-house, one branch of which is fixed at Muttra. The building is enclosed by a small, but richly carved gateway, with a flight of steps which leads from the street to a square court, cloistered round, and containing in the centre, a building, also square, supported by a triple row of pillars, all which, as well as the ceiling, are richly carved, painted, and gilt. The effect, internally, is much like that of the Egyptian tomb, of which the model was exhibited in London by Belzoni: externally, the carving is very beautiful. The cloisters round were represented to us as the intended habitation of the Brahmins attached to the fane; and in front, towards the street, were to be apartments for the founder on his occasional visits to Muttra

"The cantonments are separated from the rest of the town by a small interval of broken ground covered with ruins. The buildings are very extensive and

scattered over a wide plain, but the greater part of them are unoccupied, the forces now maintained here not being half so numerous as they used to be before the establishment of Nusseerabad and Neemuch, and the consequent removal of our advanced corps to a great distance westward Still, Muttra is an important station, from the vicinity of many wild and independent, though, at present, friendly Rajas, and from its forming a necessary link between Agra and the northern stations."*

Muttra is thirty miles N. N. W. from Agra. The next stage was eight *coss* to Furrah, a small village defended by a square mud fort. The road, during great part of the way, lay along the banks of the Jumna, which is here a wide and winding stream, with woody banks, and bordered by a fertile country. Nine *coss* further, is Secundra, now a ruinous village without a bazar, but remarkable as containing one of the most splendid mausoleums in India, the tomb of Acbar.

"Is this a tomb, a mere tomb? you ask yourself as, descending from your elephant at a high-arched and lofty gateway, with gallery, chambers, and vaulted dome, you see through and far beyond it, a vast pile of building of the most beautiful red granite, adorned, in stone and marble, with many rich borderings of flowers, and with inscriptions from the Koran, in free, bold letters of prodigious size You follow a paved pathway through the garden, now covered with rank grass, and stripped of half its trees, and approaching

* Heber, vol ii pp 328—30. Muttra was one of the first objects which attracted the cupidity of the Mohammedan invaders, and was taken and destroyed by Sultan Mahmoud of Ghizni, A.D. 1018 It was subsequently rebuilt. "In the fort are still to be seen the remains of an observatory built by Rajah Jye Singh."—Hamilton, vol. i. p. 367.

nearer, pronounce the building, though grand, too much overcharged for the eye of taste. Too many small minarets are crowded on its top, nor is the ascent to the door sufficiently spacious or raised. The lower story has one lofty dome, under which lies the dust of Acbar, beneath such plain and narrow tomb as would simply mark where a Moslem lay. Above, upon the higher story, are arched verandahs and marble chambers; and on the very top, a handsome space paved with marble, and surrounded with a light piazzaed gallery, whose outer face is open screen-work of the same precious material, perfectly white and polished, but representing branches and wreaths interwoven with the most natural grace and ease. Here is a small sarcophagus of white marble. Natural in form, and naturally strewn, are the pale flowers which lie thickly scattered on it. For whom the sculptor scattered them, four small and beautifully formed letters declare:—ACBAR, you read (in Arabic characters), and read no more."*

The tomb stands in a square area of about forty acres, enclosed with an embattled wall with octagonal towers at the angles, surmounted with open pavilions, and four very noble gateways of red granite. The principal one is inlaid with white marble, and has four high marble minarets. The area is planted with trees, and divided into green alleys leading to the central building. This is described by Bishop Heber as "a sort of solid pyramid, surrounded externally with cloisters, galleries, and domes, diminishing gradually on ascending it, till it ends in a square platform of white marble, surrounded with most elaborate lattice-work of the same material: in the centre of this, is a

* Sketches of India, pp. 191, 2.

small altar-tomb, also of white marble, carved with a delicacy and beauty which do full justice to the material and to the graceful forms of Arabic characters which form its chief ornament. At the bottom of the building, in a small but very lofty vault, is the real tomb of this great monarch, plain and unadorned, but also of white marble. There are many other ruins in the vicinity, some of them apparently handsome; but Akbar's tomb leaves a stranger little time or inclination to look at any thing else." One other tomb, however, deserves the traveller's attention; that of Abulfazel, the able and enlightened minister of Akbar: it is a large, plain, but handsome structure of stone and marble, not far from that of his imperial master.* The Bengal Government has done itself honour by a grant of money for the repair of this magnificent mausoleum; and a serjeant of artillery resides in one of the gateways, whose business it is to superintend a plantation of *sissoo*-trees made by Dr. Wallich.†

From Akbar's tomb, for about six miles on the road to Agra, the traveller passes through a succession of ruins little less continuous and desolate than those which surround Delhi;—"walls, tombs, mosques, minarets, summer-houses, according to their materials and size, either half broken down, black, and crumbling, or strong and handsome, even though neglected, owing to the stone, granite, or marble of which they were originally built." Some of the old tombs have been formed into dwelling-houses; and in one of these,

* Sketches of India, p. 193. Abulfazel was a native of Agra, born, as he tells us, on the same side of the Jumna as the *Char Bagh*, where also were the tombs of his ancestors, together with those of many other eminent personages. Ayeen Akbery, vol. ii. p. 40

† Heber, vol. ii. pp. 336, 7.

Bishop Heber found that Mr. Irving, the chaplain at Agra, had fixed his habitation.

AGRA.

THE city of Agra stands on the south-western bank of the Jumna, about 137 miles (travelling distance) from Delhi, in lat. 27° 11′ N., long. 77° 53′ E. It cannot boast of any high antiquity, having been originally a mere village dependent upon Biana, a town 44 miles to the W.S.W., where Sultan Secunder Lodi held his court. The Emperor Akbar was the founder of the city, which is thus described by Abulfazel in 1580. "Agra is a large city, the air of which is esteemed very healthy. The river Jumna runs through it for five *coss*; and on both sides are delightful houses and gardens, inhabited by people of all nations, and where are displayed the productions of every climate. His Majesty has erected a fort of red stone, the like of which no traveller has ever beheld. It contains alone 500 stone buildings, of surprising construction, in the Bengal, Gujerat, and other styles; and the artificers have decorated them with beautiful paintings. At the eastern gate are carved in stone two elephants, with their riders, of exquisite workmanship. . On the opposite side of the river is the *Char Bagh* (four gardens), a monument of the magnificence of the inhabitant of paradise" (the Emperor's father, Humaioon).*

By far the greater part of this once flourishing city is now a heap of ruins, and the inhabited portion of the town is comprehended within a very narrow compass; the population not exceeding, it is supposed,

* Ayeen Akbery, vol. ii. p. 40.

60.000 souls. Of its present appearance, Bishop Heber gives the following description.

"The city is large, old, and ruinous, with little to attract attention, beyond that picturesque mixture of houses, balconies, projecting roofs, and groupes of people in the Eastern dress, which is common to all Indian towns. The fort is very large and ancient, surrounded with high walls and towers of red stone, which command some noble views of the city, its neighbourhood, and the windings of the Jumna. The principal sights, however, which it contains, are, the Motee Musjeed, a beautiful mosque of white marble, carved with exquisite simplicity and elegance; and the palace built by Acbar, in a great degree of the same material, and containing some noble rooms, now sadly disfigured and destroyed by neglect, and by being used as warehouses, armories, offices, and lodging-rooms for the garrison.

"The hall, now used as the *dewanny-aum*, or public court of justice, is a splendid edifice, supported by pillars and arches of white marble, as large and more nobly simple than that of Delhi The ornaments, carving, and mosaic of the smaller apartments, in which was formerly the zennanah, are equal or superior to any thing which is described as found in the Alhambra. The view from these rooms is very fine, at the same time that there are some, adapted for the hot winds, from which light is carefully excluded. This suite is lined with small mirrors in fantastic frames; a cascade of water, also surrounded with mirrors, has been made to gush from a recess at the upper end, and marble channels, beautifully inlaid with carnelions, agates, and jasper, convey the stream to every side of the apartment. In another of the towers are baths of equal beauty, one of which, a single block of white

marble, Lord Hastings caused to be forced up from its situation, not without considerable injury both to the bath itself and the surrounding pavement, in order to carry it down to Calcutta. It was, however, too heavy for the common budgerow in use on the Jumna, and the bath remains to shame its spoliator. Should the plan, which has been often talked of, of having a separate government for Central India, ever be carried into execution, this would unquestionably be the government-house. It might still be restored at less expense than building a new residence for the governor; and there is, at present, no architect in India able to build even a lodge in the same style. The Jumma Musjeed is not by any means so fine as that of Delhi. It is very picturesque, however, and the more so from its neglected state and the grass and peepul-trees which grow about its lofty domes." *

But the most remarkable edifice in Agra is the celebrated mausoleum called the *Tauje Mahal*, erected by Shahjehan in honour of his favourite queen. It is situated on the southern bank of the river, about three miles from the fort, enclosed within an area of 300 yards, laid out as a garden. The building itself is a quadrangle of nearly 190 yards, and the lofty dome of polished marble which rises from the centre, is about 70 feet in diameter. "Of the Tâge-mahal," continues Bishop Heber, "it is enough to say, that, after hearing its praises ever since I had been in India, its beauty exceeded, rather than fell short of my expectations. There was much, indeed, which I was not prepared for. The surrounding garden, which, as well as the Tâge itself, is kept in excellent order by Government, with its marble fountains, beautiful

* Heber, ii. p. 237—9.

cypresses and other trees, and profusion of flowering shrubs, contrasts very finely with the white marble of which the tomb itself is composed, and takes off, by partially concealing it, from that stiffness which belongs, more or less, to every highly finished building. The building itself is raised on an elevated terrace of white and yellow marble, having at its angles four tall minarets of the same material. The Tâge contains, as usual, a central hall, about as large as the interior of the Ratcliffe library, in which, enclosed within a carved screen of elaborate tracery, are the tombs of the Begum Noorjehan, Shahjehan's beloved wife, to whom it was erected, and by her side, but a little raised above her, of the unfortunate emperor himself. Round this hall are a number of small apartments, corridors, &c ; and the windows are carved in lattices of the same white marble with the rest of the building and the screen. The pavement is in alternate squares of white and, what is called in Europe, sienna marble ; the walls, screens, and tombs are covered with flowers and inscriptions, executed in beautiful Mosaic of carnelions, lapis-lazuli and jasper ; and yet, though every thing is finished like an ornament for a drawing-room chimney-piece, the general effect produced is rather solemn and impressive than gaudy. The parts which I like least, are the great dome and the minarets. The bulbous swell of the former, I think clumsy ; and the minarets have nothing to recommend them but their height and the beauty of their materials. But the man must have more criticism than taste or feeling about him, who could allow such imperfections to weigh against the beauties of the Tâge-mahal.* The Jumna washes one

* "The whole, whether seen inside or out, looks as if the scaffolding had not long been cleared away, and it was just fresh from

side of the garden; and there are some remains of a bridge, which was designed by Shahjehan, with the intention, as the story goes, to build a second Tâge of equal beauty for his own separate place of interment, on the opposite side of the river. On that side are some interesting ruins of other structures, more especially the tomb of Etmun ud Dowlah, prime minister of Shahjehan."*

At Agra, Bishop Heber confirmed about forty persons, "half of whom were native Christians, mostly old persons and converts of Mr. Corrie's during his residence here." This little congregation had been kept together by the venerable Abdool Messeeh, whom his Lordship met at Agra, and subsequently admitted to episcopal orders.† He was informed, that there are a good many more Christians scattered up and

the hands of the architect. The delicacy may be in some degree guessed by those who have never seen it, from the expression of Zoffani an Italian painter, who, after long gazing upon it with fixed admiration, said, that it wanted nothing but a glass-case of sufficient magnitude to cover and protect it. I visited it again by moonlight; a light soft and well adapted to give effect to the cold, clear polish of the dome But, after all, how poor, how mean are the associations connected with it! It is a monument of the boundless exactions of a beauty's vanity, of the yielding folly of a proud, voluptuous, slave-governed sensualist; for such was Shahjehan."—Sketches of India, pp 198, 9. Noorjehan was not, however, wholly unworthy of this memorial of the monarch's affection and regret. See p. 281 of our first vol.

* Heber, ii. p. 340—2

† See note at page 297 of our third volume. A brief memoir of this estimable man will be found in the Missionary Register for 1827, pp. 449—453; also in the Asiatic Journal, vol. xxiv. p 774. A monument has been erected to his memory at Lucknow, by Mr. Ricketts, the Resident. The Author of Sketches of India, gives a highly pleasing description of his venerable appearance and dignified, yet gentle manners; and Bishop Heber seems to have been not less favourably impressed with his "almost apostolic" air. Of his salary as Christian Missionary, of sixty rupees a month, he gave away at least half.

down in the neighbouring towns of Coel, Alighur, and Etaweh, several of whom know no language but Hindoostanee, and were glad to have religious instruction afforded them in that language; while others were zealous Roman Catholics, and adhered closely to the priest of Agra.* The remnant of Abdool Messeeh's flock continue to assemble for Christian worship under a native teacher named Fuez Messeeh. Encouraged by a liberal individual, this worthy successor of that venerable Confessor has lately established three native girls' schools in the city, in one of which six widows and five young girls are instructed by a moonshee, and in each of the other two, ten girls are taught by a widow.†

* The Jesuits had a college at Agra in the time of Tieffenthaler, which he describes as a handsome edifice, and in the middle of a walled Christian cemetery, stood a sepulchral chapel, in which the "sacred remains" of the fathers were interred. The place was held in veneration by both Moslems and Hindoos. At a little distance was "a well, the water of which smelled of incense and myrrh."—Bernoulli, t. i. pp. 162, 3.

† Miss. Reg. February 1828, p. 99. Fuez (or Fyzee) Messeeh, we presume, is the "interesting and remarkable person" mentioned by Bishop Heber, vol. ii. pp. 10—14. He is the son of a wealthy Hindoo *ryut* at Moradabad, who, though a heathen, sent his son to a celebrated Mussulman preceptor, in the hope that a knowledge of Arabic and Persian would recommend him to the service of the king of Oude. The instruction he received, led him to renounce idolatry, and he was circumcised; but, hearing that a very holy Mussulman saint in the neighbourhood had, on his death-bed, declared that he found no comfort but in the words of Jesus the son of Mary, he repaired to a Romish priest at Lucknow, to obtain a copy of the Gospels. "The priest took considerable pains with him, but Fyzee Mohammed (as he was then called) no sooner saw the images in the chapel, than he cried out, that this could never be the religion of which he was in quest." He then undertook another journey in search of Mr. Chamberlain, the Baptist Missionary, from whom he obtained the book he wanted; and at length he was baptised at Agra, by Mr. Corrie. A growing contempt for idolatry and an anxiety to become acquainted with

FUTTEHPOOR.

ABOUT nineteen miles (twelve *coss*) W.S.W. from Agra, is Futtehpoor-Sikri, another royal city founded by Akbar, on the site of the village of Sikri, and his favourite residence. Abulfazel thus describes it. "It has a stone fort containing magnificent buildings; and over one of the gates are two astonishing elephants carved in stone The royal palace and the houses of the nobility are built upon the mountain; but the plains are also decorated with many houses and gardens. His Majesty has caused to be erected upon the top of the mountain, a mosque, a college, and a monastery for Sooffees, which are the admiration of travellers Adjoining to the city, is a lake extending twelve *coss*, and upon the edge of it, his Majesty has built an amphitheatre with high minarets. The amphitheatre is used for the game of *chougong*; and here are also exhibited the elephant-fights. In this neighbourhood is a quarry of red stone, out of which they cut pillars and slabs of any dimensions."* In the time of Tieffenthaler (A.D. 1750), this city was little better than a mass of ruins, a very few houses being then standing. The spacious lake or pond had become a field, and corn was growing where formerly stood the shops of traders and the houses of the inhabitants. The worthy Missionary dwells with fond regret on the singularly transitory duration of this beautiful city, which he compares to the flower that in the morning flourisheth, and in the evening withereth away. It was founded subsequently to Agra, and

other forms of belief, are, according to his testimony, spreading among Hindoos; owing to which, the Mussulmans gain many converts.

* Ayeen Akbery, vol. ii, p. 40.

sank before that city into decay.* Its remains, however, still retain an imposing character. The approach to Futtehpoor, Bishop Heber says, is striking. The town "is surrounded with a high stone wall, adorned with battlements and round towers, like the remaining part of the city walls at Oxford. Within this is a wide extent of ruined houses and mosques, interspersed with fields of rice and mustard, and a few tamarind trees; and nearly in the middle, on a high ridge of rocky hills, is a range of ruinous palaces, serais, and other public buildings, in the best style of Mussulman architecture. A noble mosque, in good repair, forms the centre of the picture."

The mosque was founded by Akbar, in gratitude for the birth of a son, after his Empress had remained for many years barren; an event for which he believed himself to be indebted to the efficacious devotions of Sheikh Selim Cheestee. That son, in honour of the saint, received the name of Selim; but, on ascending the throne, he assumed the title of Jehanguire. The great gate of the mosque is approached by a very noble flight of steps, leading to a fine arch, surmounted with a lofty tower. Through this, the traveller passes into a quadrangle of about 500 feet, surrounded with a very lofty and majestic cloister. On the left hand is the mosque, crowned with three fine domes of white marble; and opposite to the entrance are two tombs of very elaborate workmanship: that to the right contains several monuments of the imperial family; that to the left, a beautiful chapel of white marble, is the shrine of Sheikh Selim.

* Bernoulli, tom. i. p. 169. It was in this city that the Jesuits, in the reign of Akbar, first obtained a footing. Three "zealous labourers" were first sent thither by the viceroy of Goa, and were favourably received.

"The impression which this whole view produced on me," adds Bishop Heber, "will be appreciated when I say, that there is no quadrangle either in Oxford or Cambridge fit to be compared with it, either in size, or majestic proportions, or beauty of architecture. It is kept in substantial repair by the British Government, and its grave and solid style makes this an easier task, than the intricate and elaborate inlaid work of Secundra and the Tâge-mahal. The interior of the mosque itself is fine, and in the same simple character of grandeur; but the height of the portal tower, and the magnificence of the quadrangle, had raised my expectations too high, and I found that these were the greatest as well as the most striking beauties of Futtehpoor.

"A little to the right is the palace, now all in ruins, except a small part which is inhabited by the Tus-sildar of the district. We rambled some time among its courts, and through a range of stables worthy of an emperor, consisting of a long and wide street, with a portico on each side, fifteen feet deep, supported by carved stone pillars in front, and roofed with enormous slabs of stone, reaching from the colonnade to the wall. There are four buildings particularly worthy of notice. One is a small but richly-ornamented house, which is shewn as the residence of Beerbal, the Emperor's favourite minister, whom the Mussulmans accuse of having infected him with the strange religious notions with which, in the latter part of his life, he sought to inoculate his subjects. Another is a very beautiful octagonal pavilion in the corner of the court, which appears to have been the zennanah, and was variously stated to us to have been the Emperor's private study, or the bed-chamber of one of his wives, who was a daughter of the Sultan of Constantinople.

It has three large windows filled with an exquisite tracery of white marble, and all its remaining wall is carved with trees, bunches of grapes, and the figures of different kinds of birds and beasts, of considerable merit in their execution; but the last two are disfigured by the bigotry of Aurungzebe, who, as is well known, sought to make amends for his own abominable cruelty and wickedness towards his father and brothers, by a more than usual zeal for the traditions and observances of Islam. The third is a little building which, if its traditional destination be correct, I wonder Aurungzebe allowed to stand. It consists merely of a shrine or canopy supported by four pillars, which, the Mussulman ciceroni of the place pretend, was devoted by Acbar to the performance of magical rites. Whatever its use may have been, it is not without beauty. The fourth is a singular pavilion, in the centre of which is a pillar or stone pulpit, richly carved, approached by four stone galleries from different sides of the room, on which the Emperor used to sit on certain occasions of state, while his subjects were admitted below to present their petitions. It is a mere capriccio, with no merit except its carving, but is remarkable as being one of the most singular buildings I have seen, and commands from its terraced roof a very advantageous view of the greater part of the city, and a wide extent of surrounding country.

"Of this last, much appears to have been laid out in an extensive lake, of which the dam is still to be traced; and the whole hill on which the palace stands, bears marks of terraces and gardens, to irrigate which an elaborate succession of wells, cisterns, and wheels appears to have been contrived, adjoining the great mosque, and forcing up the water nearly to the height of its roof. The cisterns are still useful as receptacles

for rain-water, but the machinery is long since gone to decay. On the whole, Futtehpoor is one of the most interesting places which I have seen in India; and it was to me the more so, because, as it happened, I had heard little about it, and was by no means prepared to expect buildings of so much magnitude and splendour."*

The province of Agra, which is about 250 miles in length by an average breadth of 180, was subdivided, in the reign of Akbar, into thirteen *circars*, or districts; viz., Agra, Calpee, Canouje, Koul, Gwalior, Irej, Sauwan, Narwar, Mandalayer, Alvar, Tejareh, Narnoul, and Sahar. These are now comprised under the following modern divisions. 1. The Agra district, extending along the Jumna to its junction with the Chumbul. 2. The Doab, or the country between the Jumna and the Ganges; comprising the districts of Etaweh, Furrukabad, and Alighur. 3. The Gohud and Gwalior territories. 4. The Bhurtpoor territory. 5. The Macherry territory. A great part of the province, which was long a debateable ground, liable to constant civil contests and predatory inroads, is still wild and uncultivated; and the population is a motley assemblage of Jauts, Rajpoots, Mahrattas, Mewatties, Patans, and almost every caste and tribe of Hindoos. It is only within a few years that the roads could be traversed with any degree of safety. The Bhurtpoor territory, the capital of which has become so celebrated in the history of British India, for having successfully withstood the repeated assaults of a British army,† lies to the west of the Agra district, extending from Gopaulghur to Biana, and comprehending an area of nearly 5000 square miles. In proceeding from Agra

* Heber, vol. ii. pp. 351–353.

† See page 275 of our second volume.

to Rajpootana, Bishop Heber's route led him through the Rajah's territory Reserving for another place the completion of our description of this province, we shall now, therefore, accompany the Bishop on his journey

FROM AGRA TO JYEPOOR.

PREPARATORY to leaving the Company's territory, for a long journey through almost unknown countries, * governed by various independent states,—where no Mussulmans are found, and few cities,—various arrangements were deemed necessary. Tents, adapted to withstand the sun and storms of Central India, a large supply of live stock, and a store of horse-shoes, were among the indispensable articles; and less formidable preparation, the Bishop thought, might almost have sufficed for a journey into the interior of Africa. Several of his Lordship's bearers declared, at first, that they durst not and would not go beyond the limits of the Company's *Raj;* but a small advance of wages soon overcame their alarm and reluctance.

On the 17th of January (1825), having sent forward his tents a stage, the Bishop left Agra, and on the following day reached Futtehpoor-Sikri, his description of which has already been given. On the 19th, he proceeded ten miles, through a tolerably cultivated country, but strangely overspread with ruins, to a large dilapidated village, named Khanwah, where he found himself already within the territory of the Bhurtpoor Rajah. Khanwah is situated " at the foot of a remarkable ridge of grey granite, which protrudes itself, like the spine of a huge skeleton half

* " Regions which are laid down as a *terra incognita* in Arrowsmith's map of 1816 !"

buried, from the red soil and red rock of the neighbourhood. On its top is a small mosque; and though in a Hindoo country, the majority of the inhabitants are Mussulmans. The houses in this neighbourhood are all of red sand-stone; and several of them are supported by many small pillars internally, and roofed with large stone slabs, laid from one pillar to another. Wood is very scarce and dear. There were no boughs to be had for the elephants and camels, and the only fuel that could be found, was dried cow-dung." Owing to the extreme lightness of the soil, it is impossible to sink a well in the usual method; and a very singular expedient is adopted. "They build a tower of masonry of the diameter required, and 20 or 30 feet high from the surface of the ground. This they allow to stand a year or more, till its masonry is rendered firm and compact by time; they then gradually undermine and promote its sinking into the sandy soil, which it does without difficulty and all together. When level with the surface, they raise the wall higher, and so go on, throwing out the sand and raising the wall, till they have reached the water." *

From Khanwah to Pharsah, the next stage, is seven *coss* (above fourteen miles), through a sandy tract, irrigated only from wells, but one of the best cultivated which the Bishop had seen in India The crops are of corn, cotton, and sugar-cane. Wuerh, the next place, distant five long *coss*, is a large town, surrounded with a high mud rampart, well flanked by semi-circular bastions, with a wide but shallow ditch. Within the gate of the city, "nothing at first was visible, but a narrow bazar, with its usual accompaniments of mud huts, heaps of grocery, fat bunyans,

* Heber, ii. pp. 356, 7.

scolding women, Brahminy bulls, and all uncleanness. Passing through a narrow gate, however, which led into the court-yard of a very handsome Hindoo house, the Bishop was thence led into an extremely pretty, though not large garden, watered by stone channels conducted from a tank supplied by fountains. At the further end of this garden was seen an old stone-built castle, with round towers and high ramparts of stone, surrounded with a broad moat." Nearly half way on the next stage, about seven or eight miles from Wuerh, is Peshawer, the frontier town of this little principality; situated on the side of a rocky eminence, with a ruinous palace on its summit, and surrounded with groves and scattered trees. The next town, Mowar, is within the territory of Jeypoor.

BHURTPOOR.

THE city of Bhurtpoor, which is only thirty-one miles W. by N. from the city of Agra, did not fall within the line of his Lordship's route; but its rampart was just visible from the mosque of Futtehpoor, at the distance of eight *coss*. Only a month after he had passed through this part of the country, the rupture occurred with that state, which brought once more a British army before the walls of the only fortress in India that had alike baffled the Mogul Emperors and the English.* The circumstances which led to

* "Having once beaten off Lord Lake from their city, they have ever since not only regarded themselves as invincible, but have been so esteemed by the greater part of the Mahrattas, Rajpoots, &c., who have always held up their example as the rallying point and main encouragement to resistance, insomuch that, even when I was passing through Malwah, *gallantee shows*, like those carried about by the Savoyards, were exhibited at the fairs and in the towns of that wild district, which displayed, among other pa-

the war, were a disputed succession. Sometime before his death, the former rajah, Bulder Singh, anxious to secure to his son, Bulwunt Singh, the peaceable accession to his inheritance, applied to the British Government for a *kelaut* or dress of investiture, which was granted; the young rajah being thus recognised as the lawful heir. On the 8th of February, the death of Bulder Singh took place; but scarcely had the young prince ascended the *guddee*, when his cousin, Durjunt Sâl, attacked and made himself master of the citadel of Bhurtpoor, capturing the rajah himself, with all the property in the fortress. No sooner had tidings of this usurpation reached the British Resident at Delhi, the brave and venerable Sir David Ochterlony, than, assembling a considerable body of troops and a great train of artillery, he immediately prepared to expel the usurper. The troops of Bhurtpoor were known to be divided, a portion only having declared in favour of the usurper; the ramparts were out of repair; and it has been maintained, that, had Sir David been allowed by the Supreme Government to move down to Bhurtpoor at the first moment, he would have carried the fortress without difficulty.* The decisive and energetic measures of the old veteran were not, however, acceptable to the new Governor-General, Lord Amherst, who accused Sir David of having "acted upon the most imperfect and unsatisfactory information, and propounded

triotic and popular scenes, the red-coats driven back in dismay from the ramparts, and the victorious Jats pursuing them sabre in hand."—Heber, iii. p. 368.

* Sir David confidently anticipated, that he should have been able in a few days to "bring matters to an amicable and honourable conclusion." To this, his great personal influence and the divided state of the Bhurtpoor army, would certainly have contributed. See Asiat. Journal, xxii. p. 74, xxiii. p. 137—143.

afresh the old doctrine of non-interference." The Company, it was said, "had no right to interfere in the disputes going on at Bhurtpoor." The old General, finding his measures thus countermanded and disapproved, felt that he had only to resign his office; and his death, which took place shortly after, is supposed to have been hastened by vexation.* Six months after, the Governor-General, having made up his mind that the usurper should be expelled, issued orders for reducing the fortress.

On the 6th of October, General Lord Combermere, who had been appointed to succeed Sir Edward Paget as commander-in-chief in India, arrived at Calcutta; and hostilities having been determined upon, on the 10th of December he joined the British army before Bhurtpoor. "The rejection of the propositions made by Sir Thomas Metcalfe, for the re-instatement of the rightful Rajah of Bhurtpoor, Bulwunt Singh, cousin of the usurper, Doorjun Sâl, had now rendered hostilities unavoidable. It was moreover deemed desirable to strike a decisive blow, in order to repress the returning turbulence of the chiefs of Rajpootana."† Doorjun Sâl had now collected a large force, 24,000 of which were cavalry. The British forces amounted to

* He died, July 15, 1825, at Meerut, whither he had proceeded for the benefit of change of air, at the age of sixty-eight It is certain, that he felt deeply aggrieved by the conduct of the Governor-General. "One strange feature in the case is," remarks Bishop Heber in one of his Letters, "that the war and siege have been commenced by Sir D Ochterlony on his own sole authority, and without any communication with the Supreme Government. I believe he was fully justified by the urgency of the case; but this is one among many proofs which have fallen under my notice, how impossible it is to govern these remote provinces from Calcutta, and how desirable it is to establish a separate presidency for northern and central India"—Heber, iii. p. 369.

† Asiat Journal, xxi. p. 632.

about 25,000 men, with an immense field of artillery. The second division, under Major-General Nicholls, occupied the position formerly held by Lord Lake, the *bund* of the *jeel* (lake) being taken possession of without opposition. On the 23d of December, the first parallel was formed, at the distance of about 800 yards from the fort; and by the 31st, forty eighteen and twenty-four pounders had opened on the north-east curtain, and two mortar batteries on the citadel and palace. The mud walls were, however, found to be so solid, being sixty feet in thickness, that the heaviest artillery could have but little effect, and it was found necessary to proceed by mining. Mines were accordingly formed under the north-east angle of the town, against which the principal operations were directed; and on the 17th of January, an excellent breach was effected. At eight o'clock the next morning, the signal was given for storming. "In the course of two hours, though vigorously and bravely defended at every gateway and bastion, the whole rampart surrounding the town, together with the command of the gates of the citadel, were in our possession. The citadel was surrendered at about four o'clock."* Doorjun Sál, who, with his wife, two sons, and 160 chosen horse, attempted to force a passage through the British cavalry, was taken prisoner, with the whole of his remaining forces; and all the stores, arms, and ammunition being secured by the surrender of the citadel, the whole military power of this formidable little state was at once annihilated. The prisoners, after being disarmed, were set free. The loss of the British in the assault, is stated at 103 killed (of whom 61 were Europeans, including only

* Lord Combermere's Despatch. Asiat. Jour., vol. xxi. p. 804.

3 officers), 11 missing, and 466 wounded. That of the enemy was estimated at above 4000 killed, among whom were many veterans with grisly beards, who, having fought and conquered in Lord Lake's attacks, were resolved neither to give nor to accept of quarter.

The fall of Bhurtpoor was immediately followed by the submission of the whole country. By the end of January, all the ameers and vakeels of the neighbouring districts had come in to the British camp. Among others, Madhoo Singh had arrived from Deeg, and paid his homage to the Commander-in-chief. Khombeer, Biana, and Alwar were also surrendered by their respective chiefs. On the 4th of February, the young Rajah was formally reinstated on the *guddee*, being led to the palace by Lord Combermere and the political agent, Sir Thomas Metcalfe, at the head of the British regiment left to garrison Bhurtpoor. It was, however, deemed advisable to dismantle the fortress. The principal bastions and parts of several curtains were blown up on the 6th of February, it being left to the rains to complete the ruin. "The *Futteh boorje*, or bastion of victory, built, as the Bhurtpooreans vaunted, with the bones and blood of the Englishmen who fell in the assaults under Lord Lake, is now laid low; and among the destroyers were some of those 'white men permitted to flee from her eternal walls,'* who, after a period of twenty years, returned to the assault, to witness her towers and battlements crumbling to dust."†

* Several corps and individual officers who had been present at the unfortunate siege of 1805, had the satisfaction of assisting at the fall of the fortress in 1826 Among these was Sir C. Metcalfe, who, in the former war, had joined the storming party in the assault of Deeg.

† Asiat. Journal, xxii pp. 238, 318 Had the British failed in this attempt, Bishop Heber expresses his apprehension that every man

At the time that Bishop Heber passed through the western provinces, all was peaceable; although the little court of Jyepoor had not long before been on the point of coming to an open rupture with the British Resident, and some concessions on the part of our Government had alone obviated an appeal to arms. Smouldering resentments were not yet wholly extinguished; but at that moment, Sir David Ochterlony was in high friendship with the Rannee, and occupying apartments in her palace at Jyepoor. Mowar, the frontier town, has a large mud fortress with six bastions. On a hill, about two miles distant, stands another more considerable castle, called Ramghur, built of stone, with six round towers, perched on a steep eminence, with a double embattled wall stretching down the declivity to a wall at its foot From the rocks without the rampart, an extensive view is obtained, over a level country interpersed with similar eminences, each with its village surmounted by a castle. The principal chain of hills runs pretty nearly north and south. In this country, the fort had been, till very recently, as necessary to the husbandman as the barn.

In Mowar, the Bishop found a bazar tolerably well furnished with cutlery, gold and silver ornaments, and shawls, as well as the usual more rustic commodities of cotton, corn, and flour, *ghee*, and coarse cloth: the prevalent colour for all garments in this neighbourhood is yellow, being the cheapest and most durable. On the evening of the day he halted at

who owned a sword, or could buy or steal a horse, from the Sutlej to the Nerbuddah, would have been induced to rise against the Company; less, however, from dislike of us, than in the hope of booty. The effect of the fall of this last strong-hold of Hindoo independence, has been, to extinguish every hope of overthrowing the Company's *raj* in these parts.

this place, he was surprised to find near his tents, an encampment still larger than his own, with some *rutts* (carts) covered with red cloth, a large double-poled tent, and a considerable body of horsemen. On inquiry, it appeared that the *Maha-rannee* had vowed a golden image to a shrine at Bindrabund, and that "his lordship the idol" was going to his destination, under the care of one of the Rannee's confidential servants, the principal *rutt* being for his conveyance.

From Mowar, the Bishop proceeded eight *coss* to Maunpoor, situated in another sandy plain, traversed by the bed of a very considerable torrent, called the Maunganga.* About half way, near a place called Balaherry, he passed a chain of granite hills, dividing it from the plain he had left. The hill tops are thickly studded with castles, some of large size: no fewer than seven of these were passed in the day's march. Maunpoor itself is a small town, fortified by a mud wall with eight semi-circular bastions and a moat, then dry. The next stage was six *coss* to Doobee, another village carefully and strongly fortified, with a few pieces of ordnance on the bastions: the route followed, for the most part, the course of the Maunganga. Another six *coss*, through a naked and desolate country, led to Deosa. The soil did not appear to be bad, but, remarks the Bishop, "the land has literally been swept with the besom of desolation; and the deer which we saw bounding among the low, prickly shrubs, and the dead, whose tombs are scattered here and there, seem the natural proprietors of the

* On examining its bed more closely, the Bishop discovered, that a stream still continued even at that season to force its way under the sand, distinguishable by the line of verdure which its secret rills kept alive amid the surrounding barrenness. He was informed that, by digging a few feet in the bed of any of these streams, water may usually be procured at all seasons.

soil. I should add, perhaps, the ravens, who are here seen in considerable numbers and of large size." The country resembled extremely a large estuary studded with rocky islands, whose sands have been left bare by the receding tide. Except the few thorny shrubs, which do not grow higher than common heather, not a blade of verdure was to be seen. The hills are of singular forms, mostly insulated, steep, and rocky. The town to which this day's route conducted the Bishop, merits a more minute description.

"Deosa is a rather large town, built on one side of a square table-like hill, with a sharp peak adjoining to it. The hill is crowned with a very extensive fortress, and there are various remains of antiquity, such as a large tank, now ruinous and dry, and a good many tombs, which evince that the place has seen better days. From its name, Deosa, or Divine, it should seem to possess a sacred character; and even now, we found a considerable encampment of merchants and pilgrims, with flying chairs, swings, and other symptoms of a Hindoo fair or festival. It turned out to be one which I cannot find in the Calcutta Almanack, but which they here call 'Pusund;' and it was celebrated in the course of the day with a degree of glitter and show which I did not expect in a place apparently so poor and ruinous. Two little images of a male and female, called, I think, Gungwala and Gungwalee, were carried wrapped up in a piece of kincob, in a very gaudy gilded rutt, drawn by the people to an open tent pitched without the town. A good deal of drumming and singing followed, and the ceremony ended by pelting each other with red powder, as during the Hoolee. Meantime the usual traffic and diversions of a country fair went on; cakes, cloth of different kinds, and coarse trinkets were exposed in
the

considerable abundance, and a good many of the people whom we met in the afternoon, had evidently either been drinking or taking opium. We walked through the town, which had a ruined wall round it, and contained one fine old pagoda, resembling those at Benares, several smaller ones, a Mussulman mosque, and some large and richly carved stone houses, but all verging to decay. The ruin of the town, as of the rest of the country, was laid by the people on Ameer Khan; though they did not seem to have any accurate information about the matter, and owned that it had been always as it is now, in their memory. Its dilapidation, I suspect, is of older date There are some very elegant tombs without the walls, and altogether, the place is one extremely characteristic of the ancient habits of India.

"The images which we saw, were taken back to their pagoda at night, and after a few days more of similar parade, were to be committed to the nearest river, and sunk in it, where, being of unbaked clay, they soon dissolve. It is said, that this is the relic of a hideous custom which still prevails in Assam, and was anciently practised in Egypt, of flinging a youth and maiden, richly dressed, annually into their sacred river That such a custom formerly existed in India, is, I believe, a matter of pretty uniform tradition. But this practice of drowning images, is not confined to the two figures in question, but is the case with all their idols, except a very few. Kali in her various forms, and the other many-handed, many-headed potentates who are worshipped in Calcutta, are all of clay, and are all carried in like manner, after their festivals, to be absorbed in the holy stream."

About two *coss* from Deosa is a good-sized village, with a handsome old house belonging to the Rajah;

and a little further, a very beautiful reservoir, surrounded with cloisters, and with a handsome gateway of three Gothic arches; the charitable work of a merchant of Jyepoor. At four *coss*, the route passes another low line of hills, with granitic summits and sandstone valleys and sides, and succeeded by another plain similar to that of the Maunggunga. The country rises gradually, the descent of the hills to the west being never so great as the ascent from the east. The stage of eight long *coss* terminated at a poor village called Mohunpoora. The next day, a march of nearly twenty miles, led to

JYEPOOR.

The early part of this stage was over a desolate plain of deep sand, traversed by a nullah. Within about eight miles from the city, the Bishop came to a deep water-course, apparently the work of art, with a small stream in it, flowing from the hills he was approaching. Round its edge some little cultivation was visible, though nothing could exceed the dry and hungry nature of the sandy soil all around, which now began to be interspersed with sharp stones and bits of rock. "The hills," continues the Author, "as we drew near, appeared higher and steeper than those which we had hitherto crossed, composed entirely of rock, shingle, and sand, without a blade of vegetation of any kind, except a very little grass edging here and there the stony, ragged water-course which we ascended, and which was our only road. The desolation was almost sublime, and would have been quite so, had the hills been of a more commanding elevation. The pass grew narrower, the path steeper and more rugged as we proceeded along it; and the little stream which we were ascending, instead of dimpling amid the grass

and stones, now leaped and bounded from crag to crag, like a Welch rivulet. Still, all was wild and dismal, when, on a turn of the road, we found ourselves in front of a high turretted and battlemented wall, pierced with a tier of arched windows, shewing us beyond them the dark green shades of a large Oriental garden. A grim-looking old gateway on one side, built close to the road, and seeming almost to form a part of it, shewed us the path which we were to pursue; and I was thinking of Thalaba on 'the bridleless steed' at the gate of Aloaddin's paradise, and felt almost ready to look round for the bugle-horn suspended in the portal, when the English uniform appeared to dissolve the illusion, and Colonel Raper, who had good-naturedly come out thus far to meet me, rode up to welcome me.

"On seeing him, I at first hoped that we had already arrived at the gate of Jyepoor; but he told me, that we had still four miles of very bad road before us. The rampart which we now passed, is intended to guard the approach; and the garden which I mentioned, is one of several attached to different temples founded in this wild situation by the same sovereign, Jye Singh, who built the city. Of these temples, we passed through a little street, with very picturesque buildings on each side of it, and gardens perpetually green from the stream which we were now leaving, and which derives its source from a considerable pool higher up in the bosom of the hills. Our own track emerged on an elevated but sandy and barren plain, in which, nevertheless, some fields of wheat were seen, and, what surprised me, some fine peepul-trees. This plain, which seems to have been once a lake, is surrounded, on three sides, by the same barren, stony hills, and has in its centre the city of Jyepoor, a place of

considerable extent, with fortifications so like those of the Kremlin, that I could almost have fancied myself at Moscow. The wall is high, with dentellated battlements and lofty towers, extremely picturesque, but with no pretensions to strength, having neither ditch nor glacis. ...The trees with which the buildings are intermingled, and the gardens which, in spite of the hungry soil, are scattered round it, make up a very singular and romantic, or, I might almost say, a beautiful scene.

"The city is a very remarkable and striking one. Being all the work of one sovereign, Jye Singh, it is on a regular plan, with one very wide street, crossed at right angles by three others, with a square in the centre of the town, which serves as a market-place. The houses are generally two stories high; but some are three and four, with ornamented windows and balconies, and many of them finely carved. They are interspersed with some handsome temples in the same style with those of Benares; and in the centre of the town, adjoining the palace, is a very noble tower or minaret of, I should suppose, 200 feet high. The town is tolerably clean, but a great part of the houses are in a state of decay. Still, however, it has a population of 60,000 souls. The palace, with its gardens, occupies about one-sixth part of the city. It presents to the streets an extremely high front of seven or eight stories, diminishing in the centre to something like a pediment, and flanked by two towers of equal height, topped with open cupolas. Within are two spacious courts and many smaller ones, surrounded with cloisters of stone pillars, except in the verandahs leading to the principal rooms, which are of marble The gardens, which I was first taken to see, are extensive, and, in their way, extremely beautiful, full of fountains,

cypresses, palm-trees, and flowering shrubs, with a succession of terraces and alcoves; none of them, singly taken, in good taste, but, altogether, extremely rich and striking. Two very large and handsome tanks terminate the grounds towards the north. The garden is surrounded with a high embattled wall, having a terrace at the top like that of Chester, and beneath it a common passage, (as one of the ministers of state, who accompanied us, told me,) for the zennanah to walk in.

The whole establishment of the palace and garden seemed well kept up, considerably better than at Lucknow; and every thing much exceeded my expectation, except the military show, which was absolutely nothing. There were two or three police-men in the gate of the city, and four or five lounging fellows with shields slung over their shoulders, and lances lying near them in different parts of the out-buildings. I was surprised at so poor a muster among the warlike and turbulent Rajpoots; but recollected, that, in a country where every citizen and cultivator is a soldier, on ordinary occasions every soldier will be a cultivator or citizen.

"The ascents throughout the palace are not by stairs, but by inclined planes of very easy slope, and certainly less fatiguing than the European style. The passages are all narrow and mean, and the object in the whole building, seems more to surprise by the number, the intricacy, and detail of the rooms and courts, than by any apartments of large size and magnificent proportions. A great part of the windows are glazed with small panes of stained or plain glass in latticed frames of white marble. The stained glass was said to be from Venice. These upper rooms, which are in fact a part of the zennanah, have their floors chiefly covered with stuffed white cotten quilts,

over which, in certain places, sitringees are placed, and, in the more costly rooms, small Persian carpets. There are very strong wooden doors in different parts of the building, whose hinges and locks are as rude as those of a prison; but the suites of apartments themselves are only divided by large striped curtains hung over the arched doorways. The ceilings are generally low, and the rooms dark and close; both the walls and ceilings are, however, splendidly carved and painted; and some of the former are entirely composed of small looking-glasses in fantastic frames of chunam mixed with talc, which have the appearance of silver till closely examined. The subjects of the paintings are almost entirely mythological, and their style of colouring, their attitudes, and the general gloomy silence and intricacy of the place, reminded me frequently of Belzoni's model of the Egyptian tomb.

"After a long suite of these strange rooms, we were taken into a very striking and beautiful apartment, where breakfast was prepared for us It was a small pavilion with arches on either side, opening into two small cloistered courts; the one filled by a beautiful cold bath about thirty-feet square, the other, by a little flower-garden, divided, parterre-wise, with narrow, winding paths of white marble, with a jet d'eau in every winding, to the number, I should think, of fifteen or twenty, which remained playing all the while we were at breakfast. Nothing could be prettier or more refreshing than the sight and sound of these tiny fountains; though I did not think the effect improved, when, all at once, several of the principal ones began to throw up water tinged with some yellow dye. It was evidently much admired by the natives, and reminded me of 'the golden water,' which, together with 'the talking bird' and the

'singing tree,' cost the princess in the Arabian tale so many labours to obtain." *

For breakfast, Colonel Raper had furnished the usual requisites; but the *Maha-rannee*, or *Ma-jee* (as she is also called), sent his Lordship some specimens of Hindoo cookery, abundant in ghee, spice, and sugar, but without the garlic which forms so essential a part of Mussulman luxury. One of the messes, consisting of rice, raisins, and some green sweetmeat, strongly scented with rose-water, and seasoned with cinnamon, he thought very good. The others were, apparently, kid, or mutton, minced small with rice, and covered with a very rich, brown sauce, which the Bishop felt no disposition to encounter. The *durbar*, which he afterwards attended, was held in a noble open pavilion, with marble pillars richly carved; rather inferior in size, but in other respects fully equal to the audience-hall in the castle of Delhi. The visiters were received with due honours by all the ministers of the *Rannee*; but the Bishop was mortified that her Ladyship never appeared, even behind the *purdah*, though he was told that she was looking through a latticed window at some distance in front.

One of the few days which the Bishop passed at Jyepoor, was devoted to a journey to Umeer, the ancient capital of this principality, till Jye Singh built the present city in the plain, and well worthy of being visited. He was accompanied by Colonel and Mrs. Raper, and the Residency surgeon, the only Europeans resident in Jyepoor. "After leaving the city," says his Lordship, "we proceeded by a wide, sandy road, through a succession of gardens and garden-houses, some of the latter of which are very handsome,

* Heber, vol. ii. pp. 401—405.

to the banks of a large lake, covered with water-fowl, and with a small island in the midst, on which were the ruins of a palace. The mere supplies the stream which we had passed in our way up the ghât; it has on this side every appearance of being a natural sheet of water. Its banks are more woody and wild than any thing which I had seen since I left Kemaoon; and the steep and rugged road by which we ascended the hill beyond it, contributed to raise my expectation of a beautiful view from the top.

"This road led us through an ancient gateway in an embattled and turretted wall, which connected the two hills, like that which I described on the other side of Jyepoor; and within, we found a street like that also, of temples and old buildings of the same character: one of them was pointed out to me as a shrine whither the young Raja is carried weekly to pay his devotions, and another as the house where he puts up his horses, and reposes on such occasions. Beyond was a still steeper ascent to a second gate, which introduced us to a very wild and romantic valley, with a small lake at the bottom, the crests of the hills on either side crowned with walls and towers, their lower parts all rock and wood interspersed with ruined buildings. In front, and on the margin of the lake, was a small ruinous town, overgrown with trees, and intermingled with towers and temples; and over it, but a little to the left hand, a noble old fortified palace, connected, by a long line of wall and tower, with a very large castle on the highest part of the hill. We now descended the ghât by a similar road to that which had conducted us thither, among some fine old trees, fragments of rock, and thickets of thorny underwood, till we reached the town, which almost entirely consisted of temples, and had few inhabitants but grim and ghastly Yogis, with

their hair in elf-knots, and their faces covered with chalk, sitting naked and hideous, like so many ghoules, amid the tombs and ruined houses. A narrow, winding street led us through these abodes of superstition, under a dark shade of peepul-trees, till we found ourselves on another steep ascent, paved with granite, and leading to the palace. We wound along the face of the hill, through, I think, three Gothic gateways; alighted in a large moss-grown quadrangle surrounded by what seemed to be barracks and stables; and followed our guides up a broad and long flight of steps, through another richly-ornamented gateway, into the interior courts of the building. These contain one very noble hall of audience, a pretty little garden with fountains, and a long succession of passages, cloisters, alcoves, and small and intricate apartments, many of them extremely beautiful, and enjoying from their windows, balconies, and terraces, one of the most striking prospects which can be conceived. The carving in stone and marble, and the inlaid flowers and ornaments in some of these apartments, are equal to those at Delhi and Agra, and surpassed only by the beauties of the Tage-mahal. My companions, none of whom had visited Umeer before, all declared that, as a whole, it was superior to the castle of Delhi. For myself, I have seen many royal palaces containing larger and more stately rooms,—many, the architecture of which was in a purer taste, and some which have covered a greater extent of ground; (though in *this*, if the fortress on the hill be included, Umeer will rank, I think, above Windsor;)—but, for varied and picturesque effect, for richness of carving, for wild beauty of situation, for the number and romantic singularity of the apartments, and the strangeness of finding such a building in such a place

and country, I am able to compare nothing with Umeer. And this, too, was the work of Jye Singh! The ornaments are in the same style, though in a better taste than those of his palace at Jyepoor, and the size and numbers of the apartments are also similar. A greater use has been made of stained glass here; or else, from the inaccessible height of the window, the glass has remained in better preservation. The building is in good repair, but has a solitary and deserted aspect; and as our guide, with his bunch of keys, unlocked one iron-clenched door after another, and led us over terraces and up towers, down steep, dark, sloping passages, and through a long succession of little silent courts, and dim vaulted chambers, seen only through coloured glass, and made more gorgeously gloomy by their carving, gilding, and mirrors,—the idea of an enchanted castle occurred, I believe, to us all; and I could not help thinking what magnificent use Ariosto or Sir Walter Scott would have made of such a building. After all, we saw only part of it. Higher up the hill was another grim-looking ward, with few external windows, but three or four elegantly carved kiosks projecting from its roof, and a few cypresses peeping over its walls, which, they said, was the Zennanah, and not allowed to be seen; and above this again, but communicating by a succession of gates and turrets, was the castle which I have mentioned, grimmer and darker still, with high towers and machicollated battlements, with a very few ornamented windows, many narrow loop-holes, and one tall minaret rising above the whole cluster. The interior of this, of course, was not shewn: indeed, it is what the government of Jyepoor consider as their last resource. The public treasure used to be laid up here; and here, it is said, are many state-prisoners, whose num-

ber is likely to be increased if the present rule continues.

"On returning to the stable-yard, our conductor asked us if we wished to see the temple? I answered of course, 'any thing more that was to be seen;' and he turned short and led us some little distance up the citadel, then through a dark low, arch into a small court, where, to my surprise, the first object which met my eyes, was a pool of blood on the pavement, by which a naked man stood with a bloody sword in his hand. The scenes through which we had passed were so romantic, that my fancy had almost been wound up to expect an adventure; and I felt, I confess, for an instant, my hand instinctively clench more firmly a heavy Hindoostanee whip I had with me, the butt end of which would, as a last resource, have been no despicable weapon. The guide, however, at the same instant, cautioned me against treading in the blood, and told me that a goat was sacrificed here every morning. In fact, a second glance shewed me the headless body of the poor animal lying before the steps of a small shrine, apparently of Kali. The Brahmin was officiating and tinkling his bell; but it was plain to see, from the embarrassment of our guide, that we had intruded at an unlucky moment, and we therefore merely cast our eyes round the court, without going nearer to the altar and its mysteries. The guide told us in our way back, that the tradition was, that, in ancient times, a man was sacrificed here every day; that the custom had been laid aside till Jye Singh had a frightful dream, in which the destroying power appeared to him, and asked him why her image was suffered to be dry? The Raja, afraid to disobey, and reluctant to fulfil the requisition to its

ancient extent of horror, took counsel and substituted a goat for the human victim, with which the

> Dark goddess of the azure flood,
> Whose robes are wet with infant tears,
> Skull-chaplet wearer, whom the blood
> Of man delights three thousand years,

was graciously pleased to be contented.

"We were now taken down the hill, outside the fortifications, to some baths and summer-houses on the banks of the lake, which I should have thought pretty, if they had not been much inferior to what I had already seen; and we crossed the lake by a narrow bridge, from the further end of which I made an attempt to sketch the view. Here our horses met us, and we returned home, all highly gratified, and myself not a little surprised that a place so curious and interesting should be so little known, not merely in Europe, but in India."*

The Umeer of Bishop Heber, is the Ambeer of Indian history, which formerly gave its name to the *raj*, or principality. It stands in lat. 26° 57′ N., long. 75° 40′ E., above five miles N. by E. from the modern capital. The kingdom of Ambeer is said to have existed for upwards of a thousand years. Jye Singh, who succeeded to the rajahship in the year 1693, appears to have attached himself peculiarly to the mathematical sciences; "and his reputation was so great, that he was chosen by the Emperor, Mahommed Shah, to reform the calendar. He finished his tables in 1728." Tieffenthaler characterises him as "a prince interesting himself in every thing that came from Europe, cultivating the acquaintance of foreigners, and anxious to make his name descend to

* Heber, vol. ii. pp. 415–420.

posterity."* With this view, in 1725, he began to build the city which bears his name, on the site of an insignificant village. Here he constructed another of those observatories which have made his name so famous in India. "This edifice," says Tieffenthaler, "which is sufficiently large and spacious, is contiguous to the royal palace, situated in a plain, and surrounded with walls. That which chiefly attracts the attention, is an axis of the world, astonishing by its height (of about seventy feet) and its thickness; it is built of brick and mortar. On its summit is a belvedere which overlooks the whole city, and is so high that you cannot stand there without becoming giddy. The shadow of this axis is cast in a gigantic manner on a prodigious astronomical semicircle, formed of the whitest lime or gypsum, and divided into degrees and minutes." After mentioning a double gnomon, three very large astrolabes founded in brass, and some other instruments of corresponding dimensions, he adds: "But one thing which lessens the importance of this observatory is, that, being situated in a low place and inclosed within walls, it does not admit of seeing the stars rise and set; and the gnomon, equatorial axis, and other parts being formed in plaster, it is impossible to obtain from the observations any exact result." †

Jye Singh was entrusted by the Mogul Emperor with the government of Muttra, where he erected another of his observatories; making, with those of

* Hamilton, vol. i. p. 541. Bernoulli, *tom.* i. p. 315. This accomplished Hindoo prince seems to have been a son of Ram Singh, and a grandson of the not less illustrious Jye Singh who served in the armies of Aurungzebe, and whose literary accomplishments extorted the admiration of even Mohammedan writers.—See p. 328 of our first volume.

† Bernoulli, *tom.* i. pp. 316—18.

Jyepoor, Delhi, Benares, and Oojein, five splendid memorials of his enlightened public spirit and attachment to his favourite science.* Whatever share vanity may have had in their erection, India contains few monuments so honourable to the memory of their founders. Jye Singh was succeeded by his son, Issor Singh, who embellished Jyepoor with "beautiful terraces and a very high tower,"—no doubt the one described by Bishop Heber. The decline of this little state dates from the Mahratta conquests, which blighted all its former prosperity. "The rajah was so much weakened as to lose all authority over his own *thakoors*; twenty or thirty *laks* was the whole amount of his revenue, and this was growing less under the almost annual scourge of the Pindarries of Jeswunt Row Holkar, and, above all, of his general, Ameer Khân. Even before the conquest of Lord Hastings, the late Rajah of Jyepoor had, as it is said, shewn great anxiety to obtain the protection of Britain; but, from the jarring members of which his state is composed, it was one of the last which, in any regular way, acceded to the confederacy. The *thakoors*, keeping close in their castles, like feudal chiefs, and alike averse to any interference either of our Government or their own, were chiefly occupied in making war on each other, leading plundering parties into the neighbouring states, and picking the bones which more potent devourers left behind. The principality was, in fact, in a state of anarchy as wretched and as bloody as Circassia at the present day, or England in the time of Ivanhoe, with

* See pp. 23 and 35 of the present volume, and p. 256 of vol. iii. These observatories have been ascribed to Akbar, but erroneously. They are not mentioned by Abulfazel, and are all of the same modern date.—See As. Res. vol. vi. p. 42.

the additional misery, that foreign invaders were added to domestic feudal tyrants. This anarchy has never yet been completely put a stop to in the remoter provinces; but it had, in the greater part of the kingdom, been materially abated by British arms and influence, when the last Rajah died." He left no son, but a posthumous infant was admitted as his successor, notwithstanding that many of the *thakoors* doubted the legitimacy of its pretensions; and the reputed mother became *rannee* or regent, chiefly through the influence of a noble of respectable character, generally known by his hereditary title of *rawul*, who possessed, in a high degree, the confidence of the British Government Under his administration, the country continued to improve. He paid his nominal mistress, however, little deference; and she soon forgot the protection which he had afforded to herself and her son. The *rawul* was maintained in his place, only by means of British influence; till, at length, the Ma-jee ventured upon the bold measure of attacking, with an armed force, the house of the minister, who very narrowly escaped, and took shelter in the Residency. She then got together a considerable number of troops, and assumed so martial an air, that Colonel Raper, having only a small force of sepoys, found it necessary to retreat to a position near Bancrote, about nine miles from Jeypoor Ultimately, it was "thought best to give up the point in dispute, rather than risk a new war in western and central India." *

* Heber, vol. ii. pp. 409—413.

FROM JYEPOOR TO SURAT.

On leaving Jyepoor, the Bishop's first stage was nineteen miles to Buggeroo, "a rather pretty place, surrounded with groves of the *tara*-palm, a rare sight in these inhospitable plains." A great part of the soil, in the tract over which the route lay, "is not bad, and the water is every where near the surface;" but the late troubles and the drought had destroyed all cultivation. A ride of seven *coss*, through a very wild and desolate country overgrown with brush-wood and jungle, led to Mouzabad, a rather large town with a ruined wall, a mosque, some good gardens, and several temples. One of these belonged to the Jain sect, who are numerous in all the west of India, where they nearly engross the internal traffic. They are looked upon with high contempt, alike as traders and as heretics, by the Rajpoot "children of the sun." The next stage was six *coss* over a country equally level, ill cultivated, and thinly inhabited, to Hursowlee, the last place in the Jyepoor territory. The Bishop then entered the little principality of Kishengur. The town of that name is seated amid a rugged chain of granite hills, and, with its walls of substantial masonry, its castle on the mountain top, and its gardens fenced with the prickly pear, looked "something like Jyepoor in miniature." Another stage, of about seventeen miles from Kishengur, led to

AJMERE.

"I was disappointed," says the Bishop, "in the [illegible]w of Ajmere, which I had expected to find a [illegible]y, but which is only a well-built, moderate-[illegible]wn, on the slope of a high hill, or what really

deserves the name of mountain. The buildings are chiefly white-washed, and the surrounding rocks have some thorny trees and brushwood on them, which hide their barrenness, and make a good background to the little ruinous mosques and Mussulman tombs, which are scattered round the circuit of this holy city. Above, on the mountain top, is a very remarkable fortress, called Taraghur, nearly two miles in circuit, but, from its irregular shape and surface, not capable of containing more than 1200 men. It is, however, a magnificent place of arms in many respects. The rock is in most parts quite inaccessible; it has an abundant supply of good water, in all seasons, from tanks and cisterns cut in the live rock; there are bomb-proofs to a vast extent, and store-houses like wells, where corn, ghee, &c used to be kept; and, with very little improvement from European skill, it might easily be made a second Gibraltar. It is, however, no part of the policy of the British Government in India, to rely on fortresses, and the works are now fast going to decay

"The main attraction of Ajmere in the eyes of its Mussulman visiters, is the tomb of Shekh Kajah Mow-ûd-Deen, a celebrated saint, whose miracles are renowned all over India. The Emperor Acbar, great and wise as he was, and suspected of placing little faith in the doctrines of Islam, made nevertheless a pilgrimage on foot to this place, to implore, at the saint's tomb, the blessing of male offspring. The crowd of pilgrims who met us, or whom we overtook during the last three or four days, shewed how much the shrine is still in fashion; and in Malwah, it is not uncommon for pilgrims who have been at the Ajmere Durgah, to set up a brick or a stone taken from the sanctuary, near their dwelling, and to become

saints themselves, and have pilgrimages made to them in consequence of such a possession.

"Nor are they Mussulmans alone who reverence this tomb. The Sindia family, while masters of Ajmere, were magnificent benefactors to its shrine; and my own sirdar and the goomashta Cashiram were quite as anxious to come hither as if it had been one of their own holy places I regret that I could not see it, but we were encamped at some distance from the city, and it blew all day long a dry north-wester, which filled the air in such a manner with dust as to make going about extremely painful. I sat waiting in my tent in the hope that it might abate towards evening; but it only became bearable as it grew dusk, and the account which I heard of the tomb from Mr. Moore, was not such as to lead me to incur any great inconvenience in order to visit it. My servants described it as of white marble, with a great deal of golden and silver ornament; but Mr. Moore, said that, though rich, it was neither finely carved nor of any particular curiosity *

"The Emperors of Delhi shewed favour in many ways to Ajmere, but in none more than in a noble

* Khaja Moyenuddeen is said to have flourished about 600 years ago. The tomb is thus described by Tieffenthaler. "Entré dans le parvis par une ample porte, on remarque au couchant, une mosquée couverte d'un dôme, et au midi, le tombeau meme, qui ne s'éloigne guère par l'architecture de ceux que l'on voit a Agra et à Dehli. Tout cet édifice est entouré de murailles, et mérite par sa grandeur et par sa construction d'être vanté. L'aire carrée du tombeau est pavée de marbre blanc, et entourée d'un double enclos, l'un d'argent, l'autre de marbre. Ici se rendent en foule et a l'envi, pour y adorer le cadavre pourri de l'hypocrite mahométan, non seulement les sectateurs de la superstition mahométane, mais les Indous également. Les empereurs Mogols nouvellement appelés au thrône, avoient coûtume, avant d'y monter, de venir en pélerinage à ce tombeau, pour se ménager d'heureux auspices." —Bernoulli, *tom.* I. p. 310.

fresh-water lake which they made just above the city, by damming up the gorge of an extensive valley, and conveying different small rills into it. The result is a fine sheet of water, now four miles, and during the rains six miles, in circumference, sufficient, in industrious hands, to give fertility to all the neighbourhood. As it is, it affords the means of irrigation to a large district on its banks, supplies abundance of excellent water to the citizens of Ajmere, is full of fish, and would, if there were any boats, be an excellent place for sailing.

"Mr. Moore lives in a small house fitted up out of a summer-house erected by Jehanguire, on the very bund or dam of this lake, and with its waters beating against the basement The building is prettily carved and lined with white marble; but a much meaner edifice would, in such a situation, be delightful. There is no flood gate in the bund, nor does any water escape that way; whatever is superfluous being diverted right hand and left, and employed in agriculture.

"Three *coss* west of Ajmere is a celebrated Hindoo temple named Pokur, which, from the remoteness of its situation from the more populous parts of Hindostan, is an object of much interest and curiosity with people from the East and the Deccan." *

The temple of Pooshkur derives its name from the sacred reservoir or lake on the bank of which it stands. This lake is described by Tieffenthaler, as rather more than three quarters of a mile in circuit, and surrounded with mountains: it is encircled with an embankment of stones, and its shores are adorned with numerous buildings In the month of October, a prodigious crowd (of pilgrims) arrive here from all

* Heber, vol. ii. pp. 440—443.

quarters.* The place is renowned also for its gardens and vineyards. The grapes are said to equal those of Shiraz, and are by far the largest and best in India.

Ajmere (Ajamida) is supposed to take its name from an ancient Hindoo monarch who reigned over this region. The Emperor Jehanguire occasionally kept his court in this city; and in 1676, the East India Company had a regular factory established here. It has long, however, been superseded in importance by the more modern capitals. It stands in lat. 26° 31′ N, long. 74° 28′ E.; 80 miles W.S.W. from Jyepoor; 230 miles (travelling distance) from Delhi; 256 from Oojein; 650 from Bombay; and 1030 from Calcutta.†

From Ajmere, Bishop Heber proceeded to Nusseerabad; a stage of "fourteen very long miles over a sandy and rocky plain, bordered on each side by mountains which would have been picturesque, had they had a less bleak and barren foreground." The little dells and stony plains between the ranges of hills, are inhabited by a race of mongrel Mussulmans named *Mhairs*, "robbers by profession," and whom even Sindia found it impossible to tame. Like the Puharrees of Rajmahal, however, they have been conciliated by the promise of protection from their lowland neighbours; and a corps of light troops has been raised among them, who have proved both brave and faithful under British officers They are apparently a Bheel tribe. The Bishop found Nusseerabad a much pleasanter place than, from the bad reports he had heard of it, he anticipated. It is a considerable military station, one of the healthiest in India, the climate being pleasant at all times, except during the

* Capt. Grant Duff states, that *the only temple to Brahma in all India*, is at Pooshkur. Hist. of Mahrattas, vol. i. p. 20. Sindia retains a house there.

† Hamilton, vol. i. p. 520, 1. Bernoulli, *tom.* i. p. 310.

hot winds. "The rains in this parched land are welcomed as refreshing, and are seldom so steady as to keep people at home a whole day together. The cantonments are very regular and convenient, the streets of noble width; and there are a sufficient number of stunted *parkinsoniæ* about the gardens, to save the view from that utter nakedness which is usually seen in Rajpootana. Many wells and two or three large tanks have been constructed since the English fixed here; but most of the water is brackish. Garden vegetables thrive well, though the soil is light, and the rock very near the surface. Fruit-trees will not grow here, but they have abundant supplies from Pooshkur." The chief plague of the station is the quantity of dust, which might, the Bishop remarks, be in a great measure obviated by planting the peepul and other trees. Timber is excessively dear, and all articles of wooden furniture proportionably scarce. "When ladies and gentlemen go out to dinner parties, they send their own chairs, as well as their own plates, knives, and forks; a custom borrowed from the camp. At church also, every body was obliged to bring their own chairs." Service was performed in a ball-room, where the Bishop had a congregation of about 120 persons; "an interesting sight," he says, "in a land where, fifteen years ago, very few Christians had ever penetrated." A curious muster was made of all the chairs in the cantonment, but the people outnumbered the seats. Europeans articles are, as might be expected, very dear at this remote station. The shops are kept by a Greek and two Parsees from Bombay, who had in their lists all the usual items of a Calcutta warehouse. "English cotton cloths, both white and printed, are commonly to be met with in wear among the natives;" and the Bishop learned with surprise,

that they might be bought best and cheapest, as well as all kinds of crockery, hardware, writing-desks, &c. at Pallee, a large town and celebrated mart in Marwar, on the edge of the desert, several days' journey west of Joudpoor, where, till very lately, no European had been known to penetrate.

The Joudpoor territory, and the whole of the Marwar district, were described to the Bishop by Capt. Sandys (the quarter-master general at Nusseer-abad) as in a better state of cultivation than either Jyepoor, Ajmere, or Meywar. "Marwar, indeed, escaped better during the troubles, as being further off from the Pindarrees. The wells are very deep, and agriculture therefore expensive. The villages, however, were in a good state; the corn covering a large surface; and the cotton the finest he had ever seen. The oxen, and sheep also give evidence of the goodness of their pasture, being the largest and most highly prized in all this part of India. The castle of Joudpoor, in which the Rajah resides, Capt. Sandys described as extremely magnificent. It is as large as Windsor, less strikingly situated, and of more simple and solid architecture, but in many respects fully equal to its rival."

Joudpoor, which takes its name from its founder, the Rajah Joda or Joodha, is built in the form of a crescent, at the foot of a mountain, on a sandy and sterile soil, destitute of either springs or wells. "It seems," says Tieffenthaler, "that the king of Marwar designedly fixed his residence in this town on account of the scarcity of water, (which is only to be obtained from a very high and large well, dug in the rock with prodigious labour and at a vast expense,) in order that no hostile army might be able to approach him, much less to invest and besiege the place; for the want of

water keeps every enemy at a distance. The fortress is seated on a mountain, level on the summit, and not very high: it has an imposing appearance, being furnished on all sides with walls, towers, and bastions: it is about three quarters of a mile (*un mille d'Italie*) in circuit. The walls and towers, being constructed of stone and plaster, have a degree of beauty and solidity not observable in other fortresses. What, however, is most remarkable, is, to see on the very summit and in the middle of the fortress, a Mohammedan temple, and another in the centre of the town; for, in general, the Hindoos do not allow of any in the towns and other places dependent upon them. But, as the kings of Marwar have given their daughters or sisters in marriage to the Mogul sovereign, whether of their own accord, or compelled by fear, or in the hope of acquiring presents and dignities, there is no room for surprise that they should have permitted temples to the infamous Mohammed, to be erected in their town and district, dissembling how hateful to them must be such buildings. The latitude of this place is 26° 16′. The King has another residence, more pleasantly situated, at two *coss* from the city, called Mandor, to which he is accustomed to repair for recreation." * The worthy Father describes the city itself as, at that period, very populous, filled with merchants and artisans, and enjoying a flourishing trade. The streets are narrow, but the houses are solid and handsome, being built of a stone of a chestnut colour. It is not very large.

The district of Marwar originally comprised, besides the present territories of the Joudpour Rajah, the

* Bernoulli, *tom.* i. pp. 336, 7. According to Hamilton, Joudpoor is in lat. 26° 18′, long. 73°, 320 miles S.W. from Delhi, and 260 miles travelling distance from Oojein.

circars of Ajmeer, Nagore, Sarowy, Jesselmere, and Bikaneer; and Abulfazel includes Jyepoor under the same denomination. The *soubah* of Ajmeer, in the time of Akbar, comprehended the there grand divisions of Marwar, the country of the Rhatore Rajpoots; Mewar (or Meywar), the territory of the Chittore or Oodeypoor Rajah; and Harowti, the country of the Hara Rajpoots,* bordering on the Chumbul, and including the districts of Boondee and Kotah. These three divisions were again distributed into seven districts, five of which were in Marwar, the other two being Chittore and Rantampoor. The south-western and more mountainous parts of the province appear to have been at that time imperfectly explored, and were never entirely subdued by the Moslems. The modern distribution of Rajpootana is still more complicated, owing to the dismemberment of the ancient principalities, and the number of tributary and protected states; but the following table will exhibit the principal territorial and geographical divisions.

Divisions.		Government.
1. Bhatty country.		Zabeta Khan.
2. Shekawutty country.		Jyepoor Rajah.
3. Jyepoor.		
4. Bikaneer	Marwar	Bikaneer Rajah.
5. Jesselmere		Jesselmere Rajah.
6. Joudpoor		Joudpoor Rajah.
7. Ajmeer		British Government.
8. Boondee	Harowtee	Boondee Rajah.
9. Kotah		Kotah Rajah.
10. Oodeypoor	Meywar	Oodeypoor Rajah.
11. Sarowy		Sarowy Rajah.
12. Neemuch		British Government and Sindia.

The limits of this vast province are extremely in-

* The tribe of Hara has produced many celebrated men. Ram Singh Hara was esteemed one of Aurungzebe's best generals. Zalim Singh of Kotah is of the same tribe. Sir John Malcolm doubts, however, whether Harowti takes its name from this tribe.

determinate. The Bhatty country, which extends northward to the Sutlej and the Beyah, meets, on the east, the Hurriana district of Delhi and the Seik country; on the south, it is bounded by the Shekawutty country and the Bikaneer territory; and to the west, it is lost in the great sandy desert. The Bhatties were originally shepherds of the Rajpoot race, who have embraced Mohammedism. Various tribes of them are found in the Punjaub, and they are also scattered over the high grounds east of the Indus, from the sea to Ooch. In this country is the famous pasture district, known by the name of the Lacky Jungle, said to form a circle forty miles in diameter. Batindah, the chief town of this district, situated in lat. 30° 12′ N., long. 74° 48′ E., is about seventy-five miles S.W. from Loodeana. Its chief formerly paid tribute to the Seik Rajah of Pattiala. The other principal towns are Futtehabad, Sirsah, Raneah, Beergur, Beeranah, and Seerah, which lie along or near the banks of the Cuggur river. Forty-five miles W. of Seerah, is the celebrated town of Bhatneer,* formerly the capital of the Bhatty Khan, but which was taken in 1807 by the Rajah of Bikaneer. To the west of Bhatneer, the Cuggur is said to be lost in the sand, although it is stated to have formerly joined the Sutlej, in the vicinity of Ferozepoor: † it is probable that the desert has gained very considerably upon districts once cultivated by a numerous population. The Hurriana district, upon which it borders on the east, was once the channel of a considerable trade with Caubul and Persia, and contains several towns of high antiquity. Its name, in Hindostanee, signifies green;

* Taken and destroyed by Timour in 1398. See page 225 of our first volume.

† See page 221 of our first volume.

referring, probably, to the excellence of its pastures. During the flourishing periods of the Mogul sovereigns, it was considered as of sufficient value and importance to be the personal appanage of the heir apparent. It is, for the most part, an extensive plain, free from jungle, and the water lies at a great depth below the surface.* To supply this deficiency, the Emperor Feroze constructed several canals drawn from the Jumna: the remains of that which flowed by Hissar, are perfectly distinct, and the Chitang river is supposed to be a canal throughout its extent. The junction, by means of these arms, of the waters of the Jumna and the Sutlej, which that patriotic monarch is supposed to have contemplated, Colonel Tod believes to be not impracticable. "The remains of the palace within the fortress † at Hissar Ferozeh, the noble artificial lake into which the canal flowed, with the mausoleums on its banks, are sufficient evidence," he remarks, "that a great mind had been there exerting its powers. The natural fertility of the soil is seen in the richness of its pastures, and even in its miniature forests of the grand shrub of the desert, the *pilú*; in which the lion still finds shelter .....In establishing Hissar, Feroze appears to have had in view the necessity of a more extensive post than Hansi, which the Hindoos seemed to think the key to the capital of the empire, covering it in the line of the fords of the Sutlej or Garàh, by which invasion often came from the west.

"Hansi is 126 miles nearly W.N.W. from Delhi.‡

* The depth at which water is reached, increases as we travel westward. At Rotuk, it is 70 feet; at Mohim, 90; at Hansi, 120, at Hissar, 136.

† Feroze had intended this as a royal residence. See p. 221 of our first volume. Hissar is in lat. 28° 57′, long. 75° 24′.

‡ Hamilton makes Hansi only 92 miles W. by N. from Delhi, in

According to an inscription (saved from the general wreck of its halls by the materials being taken to erect a small Mussulman place of worship), *Asi* is the proper name. It is a singular place; and if ever fire-worship had been prevalent on these plains, I would say, it had the appearance of a grand fire-temple, rather than that of being intended for defence. It is, in shape, the *frustrum* of a pyramid from 80 to 100 feet in height, artificially raised: the exterior slope of each side (faced with brick) forming an angle of about 72°. Still, the *terre-pleine* at top is considerable; and the palace of Prithwiraja would have been standing to grace it, but for the guns of Mons. Perron, when he put a stop to the schemes of sovereignty of George Thomas, who had established his court in these 'halls of the Cæsars,' now a heap of ruins.

"Asigurh, or Asidurg, is celebrated as the scene of contest between the Hindoos and early Mohammedans. It was by this route that most of Shahabuddin's attempts were made to wrest the throne of Hind from the subject of the inscription, Prithwiraja; and often did the warriors of the mountains of Caubul find their graves before Asi. Even now, it presents the appearance of a great sepulchre all around, but especially to the west. The route was by Pacapattan on the Setlej, to Bhatneir and Futtehabad, to Asi and Delhi."*

The Shekawutty country is said to derive its name from a horde of predatory Arabs. It consists of an immense sandy plain, encircled and traversed by rocky hills. It is ill watered and badly cultivated; and the

lat. 28° 54′, long. 75° 39′; and Hissar, only 105 miles W.N.W from Delhi.

* Transactions of the Royal Asiatic Society, vol. I. pp. 134, 5. Prithwiraja, the Pithowra of Abulfazel, was the head of the Chahamana or Chohan race, "still one of the most distinguished of the thirty-six royal tribes of India." See page 190 of our first volume.

only vegetation which clothes the naked sands, are tufts of bug-grass, the *baubool* (*mimosa Arabica*), the *kurreel* (caper-tree), and a bush named *foke*. There are several considerable towns, however, in the district, the principal of which are Jhoonjoona, Islampoor, Futtehpoor, Khetri (or Kautery), Seekur, and Kundai-lah. The Shekawutty chiefs are nominally feudatories to the Rajahs of Jyepoor, and the country may be considered as geographically belonging to the Jyepoor territory, by which it is bounded on the south. On the north and north-east, it meets the British district of Hurriana; eastward, it joins the territory of the Macherry Rajah; and on the west, Bikaneer and Joudpoor. It extends about eighty miles N. and S., and rather less from E. to W.

The Bikaneer Rajah is of the same family as the Rhatore Rajahs of Joudpoor. He is the least powerful of all the princes of Rajpootana; but it does not appear that he ever paid tribute to the Mahrattas; an exemption for which he was probably indebted to the sterility and consequent inaccessibility of his miserable country. The only water is obtained from wells of great depth, and tanks which are filled by the rains. Bikaneer is a walled town, containing some temples and a shewy fort; but, within ten yards of the walls, the country is as waste as the wildest parts of Arabia. It is situated about 260 miles W. by S. from Delhi, in lat. 27° 57′ N, long. 73° 2′ E. The next town in importance is Chooroo, situated 107 miles W by N. from Bikaneer; but its chief is a dependent, rather than a subject of the Bikaneer Rajah.

To the westward of this territory, and nearly surrounded by the great desert, lies the principality of Jesselmere; the chief of which is also said to be of the Joudpoor family, but the inhabitants are Rajpoots,

of the Bhatty tribe. The capital is situated in lat. 26° 43′, long. 70° 54′, about 165 miles due E. from the Indus, and nearly the same distance W. of Ajmeer. With the exception of this town, the only inhabited places are mere hamlets collected in the vicinity of wells and pasturage. It seems to form, in fact, a part of the Bhatty country, while Bikaneer is only a subdivision of Marwar.

To the south of Bikaneer, is the district of Nagore, which was formerly the seat of an independent principality. The town of Nagore, distant about 68 miles N.N.E from Joudpoor, is described by Tieffenthaler as a city famous and vast, surrounded with walls, which had been enlarged and rendered flourishing by a Mohammedan omrah. Three immense tanks supplied the city with water. This canton is famous for its excellent breed of cattle. The only other town of consequence in Marwar, is Meerta, thirty-six miles W. by N. from Ajmeer, which belongs to the Joudpoor Rajah, and was formerly the boundary between his territories and those of Sindia.

The boundaries of Rajpootana towards the south, are not less undefined than on the north and west. Meywar stretches into both the provinces of Malwah and Gujerat. Banswarra, formerly a dependency on the Oodeypoor Rajahs, is generally included in the latter province;* while, "in common *parlance*," Bishop Heber says, "Meywar is always reckoned a part of the former." "Not even Suabia or the Palatinate," he remarks, "can offer a more checkered picture of interlaced sovereignties, than Meywar, and indeed all Malwah. In the heart of the territory which, on our

* It is in the district of Baugur, which Hamilton writes Waugur, and includes in Gujerat. Sir John Malcolm makes it a separate province, intermediate between Gujerat and Malwah.

English maps, bears Sindia's colour, are many extensive districts belonging to Holkar, Ameer Khan, the Rajah of Kotah, &c., and here" (between Neemuch and Baroda), "scarcely any two villages together belong to the same sovereign. Sindia, however, though all this is usually reckoned beyond his boundary, has the lion's share."

This brief account of the chief divisions of Rajpootana will, probably, be not unacceptable to our readers, as enabling them better to follow the Bishop through the rest of his adventurous route, as well as filling up the blanks in his survey of the country.

From Nusseerabad, his Lordship marched nineteen miles to Bunaee, a good-sized town situated at the foot of one of the ranges of mountains seen from the former place. A little old castle crowns an adjoining rock, and round its base are seen the unusual and valuable ornament (in this part) of a good many spreading trees. These are preserved with care, as a great part of the trade of the town depends on them, a religious fair being annually held under their shade. In the town are two very elegant little temples. The next day, the Bishop proceeded six *coss* to Deeolea, a small, shabby town with a mud rampart and a ruinous castle. At Dobla, a poor town seven *coss* further, he entered on the territories of the Ranah of Oodeypoor, and was accordingly met by one of the servants of the British Resident at that court. There is a castle here much dilapidated, and the *thakoor*, its proprietor, was an exile. A great many of the tradesmen and merchants in this neighbourhood are natives of Bikaneer, who generally return, when they have made a little money, to end their days in that place; "a remarkable instance," observes Bishop Heber, "of the love of country, inasmuch as that city stands

in one of the most inhospitable regions of the earth, with an ocean of sand on every side, and all the drinkable water in the place is monopolized and sold out by the Government.''*

As the Bishop advanced southward, the soil appeared to improve, although the country was sadly burned up, and bare of every thing but thorny trees, in some places pretty thickly scattered. "All this country," he remarks, "is strangely desolate; yet, the number of tombs and ruins which we passed, proves that it had been well inhabited at no very distant period. Oodeypoor was, indeed, the district which suffered most from the Pindarries and from two of the chieftains who had the greatest influence with those horrible robbers, Bappoo Sindia and Jumsheed Khan. The only district which escaped, was the territory of Kotah, then under the regency of Zalim-Singh, "who, by firmness, personal popularity, and the able employment of very limited means, made his little country a sort of Eden, amid the surrounding misery. He died a few years ago, loved by his own subjects, and reverenced even by the worst and most lawless of his neighbours."†

Bunaira, the next stage (about sixteen miles) from Dabla, is a large walled town, prettily situated in the midst of gardens and fields, at the foot of a range of craggy and shrubby hills, on one of which is a very fine castle, larger than that at Caernarvon, and in good repair. A good deal of cotton grows round the city, and some wheat and barley; and the whole scene struck the Bishop as interesting and romantic. Ruined tombs and mosques were scattered over the hills to a considerable distance. In his way to this place, he

* Heber, vol. ii. p. 458. † *Ib.* p. 451. See for an interesting account of this able ruler, Malcolm's C. I., vol. i. pp. 480—504.

passed the first field of white poppies, a sign of his approaching the opium district. Seven miles further, on the next day, he passed Sanganeer, a large town and celebrated fortress, with a good rampart, bastions, glacis, and ditch. The walls were, however, much dilapidated, and the town, he was informed, had been sacked by Ameer Khan. The day's stage, ten miles, terminated at Bheelwara, a large town without any splendid buildings, but with a number of neat houses, four long bazars, aud a greater appearance of trade, industry, and moderate but widely diffused wealth and comfort, than he had observed since leaving Delhi. The streets were full of hackeries laden with corn and flower; the shops were stored with all sorts of woollen, felt, cotton, and hardware goods; and the neatness of their workmanship in iron, far surpassed what the Bishop had expected to see in this remote corner of India. For this unusual state of prosperity, the town had been indebted to the able and benevolent exertions of Captain (now Colonel) Tod, to whose administration the whole of Meywar had been for a considerable time entrusted, on its becoming connected with the British Government. "The place had been entirely ruined by Jumsheed Khan, and deserted by all its inhabitants, when Captain Tod persuaded the Rajah to adopt measures for encouraging the owners of land to return, and foreign merchants to settle: he himself drew up a code of regulations for them, obtained them an immunity from taxes for a certain number of years, and sent them patterns of different articles of English manufacture for their imitation. He also gave money liberally towards the beautifying of their town. In short, as one of the merchants said, it ought to be called *Tod-gunge*; but there is no need, for we shall never forget

him." His name, the Bishop adds, "appears to be held in a degree of affectionate respect by all the upper and middling classes of society, highly honourable to him, and sufficient to rescue these poor people from the often repeated charge of ingratitude."*

A short stage of nine miles, through a country chiefly covered with open jungle, leads to Ummeerghur. A little short of this place, is passed the river Bunass, which, when swelled by the rains, discharges a considerable volume of water into the Jumna. Its channel was now dry, with the exception of a narrow stream of beautiful and rapid water in its centre.† Ummeerghur is a good-sized town, in the centre of which are three very pretty temples, ranged on a line, and built on a uniform plan, with a tomb on their right hand, where repose the ashes of a rich merchant, their founder. A considerable manufacture of chintz seemed going on, and the place bore the marks of apparent prosperity. Above it, on a high rock, stands a showy castle; and close to the foot of the hill is a large pool, which, during the rains, covers nearly eighty acres, being then supplied from the Bunass river. Another short stage (ten miles), chiefly through a jungle of bushes and stunted trees, leads to the small town of Gungrowr, which has also its castle perched upon a rock at the foot of some wooded hills. The situation in which the Bishop's tents were placed, is singularly beautiful. The plain is traversed by a small

* Heber, vol. ii. pp. 457, 462. To this gentleman, Indian literature is highly indebted for some valuable contributions inserted in the Transactions of the Royal Asiatic Society, of which we have availed ourselves.

† "There is another river of the same name, beyond the hills of Aboo and Palhampoor, which falls into the Runn to the W. of Gujerat, a circumstance which has led Arrowsmith into some great errors."

brook, which, even at that burning season, was sufficiently abundant to nourish a tolerable turf. It is bounded by a wood of the finest mango, saul, peepul, and banyan trees, above which rise the hills with their rock, brush-wood, and ruinous towers. But for a few scattered palm-trees, the scene would be almost English in its character. A wild but interesting road winds through the woods at the foot of the hills, to Chittore; a stage of between twelve and thirteen miles. Of this celebrated capital, we have the following description.

CHITTORE.

" CHITTORE, once the capital of this principality, is still what would be called in England a tolerably large market-town, with a good many pagodas and a meanly built, but apparently busy bazar. The population seem chiefly weavers and dealers in grain. The fortress rises immediately above the town, and extends for a considerable distance to the right and left of it. The rock, where not naturally precipitous, has been scarped by art all round the summit, to the height of from 80 to 120 feet, and is surmounted by a rude wall with semi-circular bastions, enclosing, as the *thakoor* assured us, a circuit of six *coss*. Of course, it does not contain an area proportionate to this circumference, since the form is extremely irregular, and the ridge of the hill, in many places, narrow. The approach is by a zig-zag road of very easy slope, but stony and in bad repair, passing under six gateways with traverses and rude out-works, before we arrive at the main entrance of the castle. The whole face of the hill, except the precipice, is covered with trees and brushwood, and the approach is therefore very picturesque and inter-

esting. It may be not far short of a *coss* in gradual ascent. In advance of the castle gate is an out-work or barbiean, with a colonnade, internally of octagonal pillars and carved imposts, supporting a flat terrace, and with a hall in the interior. The gateway itself is very lofty and striking, with a good deal of carving, in the genuine style of Hindoo architecture, with no Mussulman intermixture, and more nearly resembling the Egyptian, than any thing I have seen since my arrival in this country.

"On entering, we passed through a small street of very ancient and singular temples; then through a narrow and mean bazar; then, and so long as day-light lasted, through a succession of most extraordinary and interesting buildings, chiefly ruinous, but some still in good repair. The temples were the most numerous, none of them large, but several extremely solemn and beautiful. There were two or three little old palaces, chiefly remarkable for the profusion of carving bestowed on rooms of very small dimensions, and arranged with no more regard to convenience than a common prison. One of these, which is seated on a rock in the midst of a large pool, was pointed out as the residence of a very beautiful Rannee, whose fame induced the Emperor Acbar to demand her in marriage, and, on her father's refusal, to lay siege to Chittore, like another Agramant, in order to win the hand of this Eastern Angelica. After a long siege, he succeeded in undermining a part of the wall; on which the princess in question persuaded all her country-women in the garrison to retire with her and her children into this palace, where they were, at their own desire, suffocated with the smoke of fuel heaped up in the lower apartments, only two remaining alive. The garrison then sallied out on the enemy, and all

died fighting desperately, neither giving nor accepting quarter. The two female survivors of the carnage were found by Acbar, and given in marriage to two of his officers. I give this story as I heard it from the Thakoor Myte Motee Ram. With the exception of the romantic cause assigned for Acbar's invasion of Oodeypoor, it is indeed 'an ower true tale,' the horrible circumstances of which may be found in Dow's History of Hindostan. It is extremely probable, that there may have been some one high-spirited princess who urged her companions to submit cheerfully to slaughter, rather than to the wretched lot of female captives; but it is certain, that all the women and children were slaughtered nearly in the manner described, which, in the blood-stained history of India, was of no uncommon occurrence, and known by the technical name of *joar*, being an act of devotion to Kali, to which men had recourse in the last extremity.*

* This is a mistake. The catastrophe referred to took place 250 years before the reign of Akbar, and is mentioned by Abulfazel. "Ancient historians relate," he says, "that Sultan Allah ud deen Khilji, king of Delhi, hearing that Rawul Rutten Sein, Rajah of Meywar, was possessed of a woman of incomparable beauty, sent a person to demand her. Rutten Sein refused his consent, upon which the Sultan led an army to force him to compliance. The fort of Chittore was besieged for a long time, till Allah-ud-deen, being convinced that he could effect nothing by force, had recourse to artifice, and offered peace. The rajah readily acquiesced, and invited him to be his guest." Abulfazel goes on to describe the treacherous seizure of the unsuspecting rajah by Allah-ud-deen, and the stratagem by which he was rescued. It was announced to the amorous Sultan, that the *rannee* was about to repair in person to his camp, attended by a great train of handmaids. Seven hundred soldiers, having placed themselves in women's *doolees*, accordingly set out from Chittore; and the pretended *rannee*, having solicited a previous interview with the captive rajah, the opportunity was seized for bearing him off, and he reached Chittore in safety, though not before many of his brave Rajpoots had fallen in covering his escape. Rutten Sein was afterwards decoyed a second time

"The palace on the lake has, however, no appearance of having suffered by fire, though the ruins of a long range of apartments to the north of the lake may very probably have been the scene of this sacrifice; and in this, perhaps, I may have misunderstood my informant. Just above, and on the crest of the hill, as if connected with this event, stands the largest temple in the fort, dedicated to the destroying powers, with the trident of Siva in front, and within, lighted by some lamps, in its furthest dark recess, a frightful figure of the blood-drinking goddess, with her lion, her many hands full of weapons, and her chaplet of sculls. A tiger's skin was stretched before her, and the pavement was stained with the blood of sacrifices from one end to the other. On one side, on a red cloth, sat three Brahmins, the principal of whom, a very handsome man of about thirty-five, was blind, and seemed to be treated by the other two, and by all the by-standers, with great deference. On my entering the temple, which is very beautiful, I gave a rupee to the Brahmin next me, who with a very humble obeisance laid it at the foot of his superior, telling him at the same time that it was the gift of a '*belattee* (foreign) Raja.' He took no notice, however, of either it or me, merely raising his calm, melancholy face and sightless eyes at the sound of my voice, and again turning them towards the shrine, while he kept telling the beads of his rosary. A large peepul grows in the

to an amicable interview with the Sultan, and basely assassinated. Allah-ud-deen then renewed the siege of Chittore, and conquered it. Rawel Arsee, the son-in-law of the murdered rajah, was killed in defending the place, "and all the women destroyed themselves by fire." Ayeen Akbery, vol. ii p. 90. See also page 207 of our first volume. A similar catastrophe attended the fall of another fortress, in Gondwana, in the reign of Akbar, which has been confounded with this story. See p. 272 of vol. i.

court of the temple, and there are many others scattered on different parts of the hill. In this and all the other temples, I was much struck with the admirable masonry and judicious construction of the domes which covered them, as well as with the very solemn effect produced by their style of architecture. A Gothic or Grecian building of the same size would merely have been beautiful; but these, small as they are, are awful. The reason of this effect may be found in the low and massive proportion of their pillars, in the strong shadow thrown by their projecting cornices and unpierced domes, in the long flights of steps leading to them, which give a consequence to structures of very moderate dimensions, and in the character of their ornaments: these consist either of mythological bas-reliefs, on a very minute scale, so as to make the buildings on which they are found seem larger, or in an endless repetition and continuation of a few very simple forms, so as to give the idea of a sort of infinity. The general construction of all these buildings is the same; a small court-yard, a portico, a square open building supported by pillars, and surmounted by a dome, and behind this a close square shrine, surmounted by an ornamented pyramid. One, and one only, of the buildings on the hill, struck me as a Mussulman erection; and on inquiring who built it, I was told, it really was the work of Azeem Ushân, son of Aurungzebe, who also was fortunate enough to take Chittore, and who called this building 'Futteh Muhul' (Victory Hall). It is singular that such a trophy should have been allowed to stand when the Hindoos recovered the place. Though uninhabited and falling to decay, it is still tolerably entire.

"There are, besides the pool which I have already noticed, many beautiful pools, cisterns, and wells, in

different parts of this extraordinary hill, amounting, as we were assured, to eighty-four, of which, however, in the present singularly dry season, only twelve have water. One of these last, cut in the solid rock, and fed by a beautiful spring with a little temple over it, is a most picturesque and romantic spot. It has high rocks on three sides, crowned with temples and trees; on the fourth are some old buildings, also of a religious character, erected on the edge of the precipice which surrounds the castle. A long flight of rock-hewn steps leads down to the surface of the water, and the whole place breathes coolness, seclusion, and solemnity. Below the edge of the precipice, and with their foliage just rising above it, grow two or three plantains of a very large size, which were pointed out to me as great curiosities. The Kamdar assured me, that they were 300 years old, and that they every year produced excellent fruit, though, as he truly said, there could be very little earth on the ledge where they were rooted. They probably derive moisture from the water filtering through the rampart, which here forms a dam to the pool. For their great age, I have only his authority.

"The most extraordinary buildings in Chittore are two minarets or tower temples, dedicated to Siva. The smaller of these, we only saw from a distance, and were told, it was now ruinous. The larger, which resembles it in form, is a square tower nine stories high, of white marble most elaborately carved, surmounted by a cupola, and the two highest stories projecting, balcony-wise, beyond those beneath them, so that it stands on its smaller end. There is a steep and narrow, but safe staircase of marble within, conducting to seven small and two large apartments, all richly and delicately carved with mythological figures, of which

the most conspicuous and most frequently repeated are, Siva embracing Parvati, and Siva in his character of destroyer, with a monstrous cobra-di-capello in each hand. Our guides said, that the building was 500 years old; but, from its beautiful state of preservation, I should not suppose it half that age. It is, so far as I could judge by the eye, about 110 or 120 feet high. The view from the top is very extensive, but, at the present season of the year, there is so much dust and glare, that a distant prospect cannot be seen to advantage in this part of India.

"We did not see much of the rampart, but were struck with the very slight appearance of precaution or defence at the gates which we passed. There was only one clumsy piece of cannon visible, and the number of armed men did not altogether amount to sixty. A considerable population reside within the fort, but they seemed all Brahmins, weavers, and market-people. If well garrisoned by a British force, the place would, with the addition of some casemates, be very nearly impregnable. Its situation is such, that to batter it could be of little use; and, from its great extent, shell would not occasion much danger to the garrison. But to man its walls, even in the most imperfect manner, would require a moderate army."*

Chittore, notwithstanding its apparent strength, was thrice taken by the Mohammedan armies; by Allah ud deen in 1303; by Akbar in 1567, and by Azim Ooshaun in 1679.† In 1790, it was taken by Madhajee Sindia from Bheem Singh, a rebellious subject of the Oodeypoor Rajah, to whom it was restored, in conformity to a previous agreement. The decline of its importance dates from the transfer of the seat of

* Heber, vol. ii. pp. 477—485.

† See pp. 207, 272, and 324 of our first volume.

government to Oodeypoor. It stands in lat. 25° 15′ N., long. 74° 30′ E. Above the town, the beautiful stream of the Bunass, to which the valley owes its fertility and luxuriance, is crossed by the ruins of a long, lofty, and handsome bridge of eight Gothic arches and one semi-circular one in the centre, with a ruined tower and gateway at each end. The ford, when the Bishop passed it, was even then deep, with a sharp gravelly bottom.

Oodeypoor lay far out of the Bishop's route, being situated about a degree further west, in lat 24° 35′ N., long 73° 44′ E., 2064 feet above the level of the sea. "To the west of the city is a large lake, five miles in circumference;* enclosed on all sides, except where the city stands, by wild and rugged hills, between which and the margin of the lake, there are some villages, tombs, and gardens, with narrow slips of cultivation. A great *bund* or embankment, along which there are many trees and several buildings, defends the town from any overflow of the lake. The appearance of Oodeypoor at a distant view, is, from its site on a small hill, on the summit of which is the palace of the prince, very grand and imposing; but, on nearer inspection, it presents a miserable prospect of ruined and deserted houses and temples. This town is, however, rising

* "The palace is situated on a very large lake, called *Rai Sagar*, surrounded with a bank of stone. On the two sides are seen pagodas. In the middle of the lake there are some pretty buildings, to which access is obtained by means of boats. It is about two miles (German) in length; in breadth 200 paces A range of houses extends along each border. There is another lake, called *Ode Sagar*, three miles to the westward; it is two miles in circumference, and is surrounded with an embankment. On its border there are some very fine buildings." Bernoulli, *tom.* i. p. 326. These lakes are apparently connected with the Bunass or Bheruch river.

rapidly under the protection of the British Government."*

Tieffenthaler describes Oodeypoor, in 1750, as a considerable and populous city, remarkable, as much as any place whatever, for its fine temples, and boasting of the palace of its Rana,—an edifice presenting a singular number of towers or cupolas.† "The neighbouring mountains are fortified with towers and walls descending from the summit to the foot. On approaching the city from Surat, you encounter, near the village of Kevera, very narrow ravines, closed by a wall running from one summit to another of the mountains which form them; so that no way to the city is open, but by these defiles. If there is any place apparently accessible, it is found guarded by a fort or a redoubt. In going to Jyepoor, you must pass by another very narrow defile, enclosed between two mountains, and fortified by walls and towers: it is called Debari."‡ It must have been in such defiles as these that Aurungzebe found himself hemmed in,

* Malcolm's C. I. vol. ii p. 503. In 1818, on its emancipation from the yoke of the Mahrattas, it received an immediate accession of several thousand inhabitants.

† "Le culte abominable des Idoles se pratique ici dans toute sa force. On y voit des temples elevés en pierre avec une grande depense, et d'une architecture qui n'est pas a meprisèr, consacrés je ne sais à quels dieux, dont ils adorent les statues informes, horribles, barbouillées d'huile, de beurre, et de terre rouge."—Bernoulli, *tom.* i. p. 326.

‡ Bernoulli, *tom.* i. p. 327. The Rana's treasure, it is added, is preserved in the fortress of Coumbalmere (Kumulnere ?). Near the village of Dariba, copper is obtained; and there is also said to be a silver mine in the Oodeypoor district. Hamilton states, that the wells in the neighbourhood, although near the surface, are strongly impregnated with mineral particles brought down with the water from the hills. There is but one road through the hills that admits of a carriage, but there are two other passes through which a horse can go. Hamilton, vol. i. p. 550.

so as to owe his escape to the generosity of the enemy.*

The Maha-ranah of Oodeypoor "has a large extent of territory, and, in ordinary years," says Bishop Heber, "a singularly fertile one, were these people to cultivate it. But he was quite ruined and beggared by Bapoo Sindia and Jumsheed Khân. Half his revenues at least are mortgaged to shroffs and money-lenders, and his people are pitiably racked in order to pay the exorbitant interest of his debts. It has been the misfortune of his family to have been the oldest and purest in India; to be descended in a right line from the Sun without any debasing mixture, having resisted all attempts of the Emperors of Delhi to effect an intermarriage of the houses, and reckoning, I believe, in their pedigree, one or two avatars of the Deity. In consequence, they have been generally half mad with pride, perpetually marrying among themselves, fond of show and magnificence beyond their means, or the usual custom of Hindoo Sovereigns, and very remarkably deficient in knowledge and intelligence. The present Ranah adds to all these advantages a great fondness for opium. In consequence, the revenue is collected in the most oppressive, and dissipated in the most absurd manner; and except in the large towns, which have obtained, more or less, the protection of the British Resident, the country, Dr. Gibb said, has profited infinitely less than either Malwah or the rest of Meywar, by the peace which it has enjoyed since the destruction of the Pindarees. Yet, in comparison with Jyepoor, the country is plentiful and thriving. Corn is cheap, and the number of beggars less than I have seen on this side of Delhi."

* See page 323 of our first volume.

ABOO

About forty *coss* directly west from Oodeypoor, in a wild and thinly inhabited country, are found the city and sacred mountain of Aboo, the first acknowledged seat of the Chohan sovereignty The place is a dependency on the Sarowy rajah, whose capital lies about eighteen miles to the north of it, and whose tribe (the Deora or Deolah Rajpoots) are a branch of the Chohan race, and have held the sovereignty of this remote region for about five hundred years.* Of this remarkable place, we regret that we have no further description than is incidentally furnished by Col. Tod, in a paper already referred to. "I had the pleasure," he says, "of visiting this classical spot in the mythology of both religions," (the Brahminical and the Boudhic, we presume, are alluded to,) "where Adinat'h and Adiswara, Rishabhadeva and Nandiswara, have their primitive shrines and their common origin in name and in symbols. The superior wealth of the ministers of the Balhara sovereigns, (in whose territory Abû was a tributary fief,) following the Jain doctrines, has eclipsed, in the splendour of the temples to Rishabhadeva, the simplicity of the shrine of Father Adam, as Mahadeva is often termed in these countries He is here also worshipped as *Pataleswara*, or lord of the infernal regions. There are no temples in India which can for a moment compete with these, whether in costliness of materials or in beauty of design . .I placed myself on the top of the *Guru-sikhar*, or saint's

* Aboo, according to Hamilton, is fifty-six miles W. by S from Oodeypoor, in lat. 24° 36′, long. 73° 25′. Sarowy, the capital of the Sarowy district, is in lat 24° 52′, long 73° 15′, sixty-two miles W. from Oodeypoor. Bishop Heber was informed, that Aboo is forty *coss* distant, which may intend either sixty or eighty miles.

pinnacle, the highest of all the numerous peaks of this curious mountain, where European foot had never been; and but one gentleman besides myself had ever been on any part of Abù. Here I had the pleasure, among other discoveries, to meet with some of the fruits of Europe, the nectarine, peach, and citron, indigenous upon the mountain, upon the edge of the Indian desert, and on the very verge of the tropical zone. It was a place of wonders, independently of its temples; which, however fine and costly the fabric, were surpassed, in my ideas, as a lover of antiquity, by the gigantic temples of Girnar, constructed from the rock on which they stand, and supported by numerous columns of the same dusky granite and sienite. The height of Abù may be judged of from the variation of temperature. In thirty-six hours, I passed from that of 108° in the plains of Marwar, to 60° on the summit of Abù, under a vertical sun. The barometer indicated a height of nearly 5000 feet above the sea.

"The *Chahamani* (or *Chohan*) possessions extended, at very early periods, and when Mahmood visited India, on both sides of that stupendous range of mountains, the *Arabullah*, dividing the rich lands of Central, from the more sterile of Western India, and serving as a great bulwark against the further drifting of the sands of the great desert. . . Sambhari was the earliest possession of the Chohans. The town stands not far from the celebrated lake of the same name, which supplies a great part of India with salt, and forms a considerable branch of the revenue accruing to the prince in whose territory it lies.*

* Samber is about fifty-one miles N.N E. from Ajmeer. The lake is twenty miles long by one and a half broad.—Hamilton, vol. i. p. 541.

Prithwiraja is called (in the native legends), though enjoying the imperial sovereignty, the prince of Sambhari (*Sambhari Rao*)..... I discovered a rock near Jonagurh Girinar, another great seat of this race, covered with the same characters (as on the *Firoz Lath* at Delhi); likewise a triumphal pillar in a lake in Meywar." *

We now resume Bishop Heber's route towards Surat. From Chittore to Sawa, a stage of ten miles, the road leads through a country almost entirely covered with scattered trees and bushes,† with a tolerable turf under foot. It abounds with deer and wild hogs, and there are wolves, but few tigers. The want of people, in this part of Meywar, is very striking. Sawa is a good-sized town, walled, and containing two or three good houses, four handsome pagodas, and two very beautiful *boolees* (reservoirs).‡ Neemhaira,

* Trans. of R. A. Soc. vol. i. pp. 138—141. In Part I. of Capt. Grindlay's Indian Scenery, there is a view of "the mountains of Aboo, with the source of the river Suruswutee,"—a mountain torrent dashing from a considerable height into a small lake, on which are situated a cluster of temples.

† The most common tree, "or rather bush," in these forests, is the *dhak*, with a large, broad leaf, like that of the peepul, and bearing a beautiful pink flower.

‡ These fine *boolees*, Bishop Heber says, seem peculiar to India west of the Jumna. "They are very deep square pits about fifteen or twenty feet across, lined with hewn stone, and sometimes sixty or seventy feet deep. At the top is a pulley, as in a common well, by which water is drawn from the bottom by oxen. On one side is a long and broad flight of stone steps to the water's edge, and, with its approach, sometimes ornamented with pillars and a kind of portico. They are generally full of pigeons, who build their nests in crannies of the walls. As works of art, they are eminently beautiful; but they are strangely deficient in any mechanical aids for raising the water. No means are used but the small brazen *lota*, which every body carries, or at most an earthen jar or skin: the former is let down by a long string from the top

the next town,' distant six *coss*, is small, but surrounded with a good rampart and towers: the district is well cultivated with wheat, barley, and poppies. It forms part of the *jagheer* of Ameer Khan,* but is rented by the British Government. In the town is a neat *cutcherry* with three or four small temples and a little mosque, adjoining which is the tomb of Jumsheed Khan, the Patan chief, who held this *jagheer* till his death, and who, with Bapoo Sindia, held Oodeypoor in so complete and inhuman subjection. There is also a very beautiful *boolee*, built, within a few years, from a legacy left for that purpose by a rich merchant. It has a noble flight of steps and a verandah of rich Saracenic arches round the wall about half way down. Another stage, between seventeen and eighteen miles over a more open and better cultivated country, conducted the Bishop to the British station at Neemuch.

This place, which has but very recently found its way into the Indian Gazetteer, "differs in no conspicuous respect from any of the other large cantonments of the Bengal army. It is a stationary camp of thatched bungalows and other buildings, open on all

of one of the galleries; the other must be carried down to the water's edge, and brought up again on the head or back. The rude pulley at the top is used only in irrigating the fields, and to bring up the large leathern bucket, which is drawn by oxen."—Heber, vol. ii. pp. 463, 489.

* The district of Neembaira contains 275 villages, yielding a revenue of three *laks*. Besides this, Ameer Khan had secured to him several other detached portions of territory, besides the principal one of Tonk, where he resided, producing altogether about fifteen or sixteen *laks*. "Now that he can no longer carry fire and sword from Bhopaul to Joudpoor, he is grown devout in his old age, dresses in sackcloth and ragged apparel, tells his beads, and reads his Koran continually, and is surrounded with fakeers. He is extremely rich, but his army, except a few household troops, he was obliged by Lord Hastings to dismiss."—Heber, vol. ii. p. 473. See page 360 of our second volume.

sides, and surrounded with a fine plain for the performance of military evolutions. There is a fine house here, built by Sir David Ochterlony, and well furnished, but which he had never occupied. These buildings, with the surrounding slip of *meidân*, constitute the entire British territory in this neighbourhood; the small town of Neemuch and most of the surrounding country belonging to Sindia." The ground on which the cantonment stands, was reluctantly sold or ceded by him at the last peace

From Neemuch, Bishop Heber proceeded to Pertaubghur, a large fortified town, the capital of a petty rajah, with a battalion of sepoys cantoned in the neighbourhood. The little principality of which it forms the capital, occupies nearly the whole of the small district of Kantul, which is included in Malwah. The plain of Pertaubghur is one of the highest parts of that province, being elevated nearly 1700 feet above the level of the sea. The night before the Bishop arrived there, it had been a hard frost. Pertaubghur stands in lat. 24° 2′ N., long. 74° 51′ E. The town itself contains little or nothing worth seeing Sir John Malcolm describes the surrounding country as very rugged and much covered with jungle. In the immediate neighbourhood, however, Bishop Heber found it undulating and fertile, with extensive fields of poppies and wheat, and a good many scattered peepul-trees. The groves of fruit-trees had been all ruined by the Pindarries. The Pertaubghur rajah is descended from a junior branch of the Oodeypoor family. His ancestors were officers of the Delhi emperors; and one of them obtained from Mahomed Shah, permission to coin money in his own name. This privilege he retained as the tributary of Holkar; and it has not hitherto been thought proper to deprive him of it, since he has become a feudatory of the

British Government, notwithstanding that he has repeatedly abused it by fraudulently altering the standard.* The rajah usually resides at Deooleear (or Dewla), a fort eight miles to the westward.

The next day, the Bishop went about seventeen miles, through a country prettily varied with wood and arable land, to a very small and poor village named Chompna. The hills are low, but very rocky; the valleys and level ground are of a rich and deep, though light, black loam, which, under a good government, would soon be a garden. The villages, however, in this part, are among the poorest that he had seen, and the inhabitants looked squalid and miserable. The trees are either peepul or the *dhâk*, with a few mangoes near the villages. On the road were met a considerable number of bullocks laden with *mhowah*, an intoxicating drug obtained from the fermented juice of the blossom of a large tree.† They were car-

* Heber, vol. ii p. 504. Malcolm's C. I., vol ii. p 510; vol. i. p. 506. The revenue of the countries west of the Chumbul, is paid in rupees of this currency, called *zalim-shye*

† The *mowah*, (*mahwah*, or *mawee*, in Sanscrit, *madhuca* or *madhudruma*, *bassia latifolia*, Roxburgh, *bassia butyracea*, Forbes,) in its size, the form of its branches, and the colour of its large and shining leaves, closely resembles the oak. Its timber is valuable as being proof against the termites. "The flowers, which grow in full bunches, are of so rich a nature, that, when gathered and dried in the sun, they resemble Malaga raisins in flavour and appearance These blossoms are eaten in various ways, either as a preserved fruit, or to give an acidity to curries and other savoury dishes, but its greatest consumption is in the distillery of an arrack so strong and cheap, that the lower class of natives drink it to great excess. In a plentiful season, a good tree produces from 200 to 300 lbs. of flowers. The flowers are never entirely gathered; those that remain on the tree, are succeeded by a fruit or shell, containing a pulp of delicate whiteness, from which is extracted an oily substance like butter or *ghee*, which keeps a long time The kernel or seed of the fruit contains an oil of inferior quality and a more rancid flavour; it does not congeal, and

rying their loads from Doongurpoor to Pertaubghur, against the great festival of the Hoolee, when all sorts of excitation are in demand. The country becomes more rugged and woody in the next stage, but is still tolerably well cultivated. At the end of seven *coss* (about sixteen miles), is Ambera (Amba Ramba), a large village on a declivity, with a *nullah* at its foot. Two miles beyond this place, the road descends a steep pass, overhung with trees, into an extensive forest, which it traverses for fifteen miles to Chotee Sirwan, a small station of police sepoys.

The Bishop had now entered the Bheel country; and in this day's route, two or three little hamlets of this nation were passed, consisting of thatched huts of the rudest description, surrounded with small patches of cultivation. The soil is poor and stony, and there are few large trees; but it is tolerably well watered, none of the *nullahs* being, even at that thirsty season, perfectly dry, but standing in pools. The whole country, as well as what he saw of the natives, brought to mind Bruce's account of the Shangalla country. The Bheels who were met with, are described as small, slender men, "with faces less Celtic than the Puharrees of Rajmahal," and of complexions less dark; their beards and hair not woolly, but thick and dishevelled; their only dress, a coarse dirty cotton cloth wrapped round

is used chiefly by the poor."—Forbes, vol. ii. pp. 451, 2. Sir John Malcolm says, that the flowers resemble berries, and that they fall spontaneously as they ripen. "Eaten raw or dressed, they afford a wholesome, strengthening food." The oil is also used externally as a remedy for wounds and all cutaneous eruptions, as well as, mixed with ghee, for culinary purposes.—Malcolm, C. I., vol. ii. p. 47. This fruit and the small pistachio-nut, which grows wild in great abundance, but requires to be roasted, are the principal food of the wilder tribes of Bheels.—Heber, vol. ii. p. 526. See, for a botanical description of this invaluable tree, As. Res. vol. i. art. 14. It is of the class *polyandria monogynia*.

the head and shoulders, and a sort of plaited petticoat of the same materials; and their whole appearance very dirty and ill fed. They spoke cheerfully, however; their countenances were open, and the expression of their eyes and lips was good-tempered. Two of them had rude swords and shields: the remainder had all bows and arrows. The police *thanna* consists of three or four huts, with a small stage elevated on four poles for a sentry to stand on; so like those used by the Cossacks on the Circassian frontier, as to strengthen greatly the resemblance which the Bishop's eye discerned in the general appearance of the country and people, the very huts, and the form of the hills, to those on the borders of Circassia and Georgia. This season (March) was an advantageous one for passing the jungle. The long grass was now burned, the marshes nearly dry, and those prevailing causes of disease removed, which, at other times of the year, render this tract not less pestilential than the Terriana. Even the tigers are less formidable, now that their covert is so much diminished. "The prospect, nevertheless," remarks the Bishop, "is dismal. Nobody can say,

'Merry it is in the good green wood!

The rocks seem half calcined; the ground is entirely bare and black, or covered with a withered, rustling grass; the leaves which remain on the trees, are dry and sapless, crackling in the hand like parchment, and the bare, scorched boughs of by far the greater number give a wintry appearance to the prospect, which is strangely contrasted with the fierce glow of the atmosphere, and a sun which makes the blood boil and the temples throb. A great proportion of the trees are teak, but all of small size. There are some fine

peepuls which retain their leaves in the moist dingles by the river side; and the pink blossom of the *dhâk*, and a few scattered acacias, the verdure of which braves even the blast of an Arabian desert, redeem the prospect from the character of unmingled barrenness. Still, it is sufficiently wild and dreary . Five years ago, one of the *suwarrs* said, a thousand men could hardly have forced their way through these jungles and their inhabitants. Now, I was safe with sixty." *

From Chotee Sirwan, the Bishop proceeded about seven miles, through a very wild forest of rock, wood, dingles, and dry ravines, to Panchelwas, a small village inhabited by a mixed population of Bheels and Rajpoots, under the government of the Ranah of Banswarra. One or two shops here, and the work-yard of a wainwright, indicated a return to something like civilization. From this place, there is a direct road over the hills to Neemuch, which is shorter, by at least eight miles, than that which the Bishop had followed; but it is so rugged, and so much infested by the unsubdued tribes of Bheels, that few travellers frequent it, except beggars and pilgrims. The country now improves, and, on the other side of Panchelwas, becomes extremely pretty. The Bishop had here reached the banks of the Mhye, which, notwithstand-

* Heber, vol. ii. p. 512—514. The Bheels, the Bishop was told, are deemed as great robbers and murderers as ever; but they are very much afraid of the red coats On his first approaching the Bheel villages, a man ran from the nearest hut to the top of a hill, and gave a shrill scream, which was heard repeated from the furthest hamlet in sight, and again from two others out of sight. These were signals to give notice of the strength of the party, by which means they could know whether it was adviseable to attack, to flee, or to remain quiet. "This sounds like a description of Rob Roy's country; but these poor Bheels are far less formidable enemies than the old M'Gregors."

ing its distance from the sea, is here a fine broad stream, though shallow, flowing between rocky banks, crowned with wood and some ruined temples. This river has its rise in a small plain five miles W. of Amjherrah, in Malwah (lat. 22° 33′, long. 75° 13′, 1890 feet above the sea). Shortly after passing Bhopawur, it pursues a northerly course till it reaches the upper confines of the Bâgur district, where the boundary hills give it a sudden turn westward past Mongana. It is, however, soon diverted from this direction by the high primary mountains of Meywar, which bend it southward; and this course it pursues with little deviation, till it falls into the sea in the Gulf of Cambay, near the town of that name *

The route pursued by the Bishop, after crossing the Mhye, wound through a forest of tall, wide-spreading trees, till at length he came to a beautiful pool, with some ruined temples and a stately flight of steps leading down to it, overhung with palms, peepuls, and tamarinds. Beyond it, on the crown of a wooded hill, were seen the towers of a large castle. This was the palace of Banswarra; and on advancing a little further, the town at its foot came in sight, with its pagodas, ramparts, and orchards. The walls of this town include a large circuit, (as large, the Bishop thought, as those of Chester,) but a good deal of space is taken up with gardens. There are some handsome temples and an extensive bazar, in which were seen a considerable number of Mussulmans. The trees are finer here, and the view more luxuriant, than any thing, "Gungrowr always excepted," which had been seen since leaving Bhurtpoor.

Banswarra is the capital of a small principality in

* Malcolm, C. I. vol. i. p. 3, *note.*

the Bâgur district, a hilly tract of country separating Meywar from Gujerat. It stands in latitude 23° 31′; longitude 74° 32′ E. The only other places of any consequence in the district, are Doongurpoor and Saugwarra; but there are scattered traces of a far more numerous and flourishing population. The Rajpoot prince of Doongurpoor claims to be a senior branch of the reigning family of Oodeypoor; and "this right," Sir John Malcolm says, "is tacitly admitted by the highest seat being always left vacant, when the prince of the latter country dines." The Rawuls of Banswarra are descended from a younger brother of the same family. Both territories have been rescued from a condition of extreme misery and desolation, to which they had been reduced by the Mahrattas, Pindarrics, and Arabs, and are now fast recovering under the protection of the British Government, to which they pay a small tribute. The majority of their subjects are Bheels; and there can be no doubt, in Sir John Malcolm's opinion, that these Rajpoots conquered the greater portion of their principality from that race.*

The next stage was about twelve miles through a wild but pretty country, to a small village called Burodeea, surrounded with patches of cultivation amid the jungle, and a great many *mhowah* trees. A romantic road through the forest, led, at the end of seven miles further, to a well-built village named Kalinjera, the domain of an hereditary *thakoor*, who resides here in "a sort of manor-house, not unlike some of the dismal zemindaree-houses near Barrackpoor." A majority of the Rajpoot houses in the Banswarra territory, are extremely respectable, well-

* Malcolm, C. I. vol. i. pp. 504—6, vol. ii. pp. 480—490.

built, of large bricks, frequently two stories high, and, in their general style, with their out-buildings, presenting much of the exterior appearance of an English farm. The most remarkable building at this place, is a Jain temple, the largest and handsomest the Bishop had yet seen; but it was completely deserted, which gave him an opportunity to explore it throughout.

"The entrance is under a sort of projecting porch, by a flight of steps conducting to an open vestibule, supported by pillars, and covered by a dome. On each side of the entrance are some more steps, leading to an open verandah over the porch. To the right of the vestibule just mentioned is a small court; to its left, a square hall, supported by pillars internally, and roofed with flat slabs of stone, laid across stone beams of unusual length, being twelve feet from pillar to pillar. Beyond the vestibule, and facing the entrance, I passed by an ascent of three steps into another square hall, also with a flat roof, but differing from the last as being open on the sides, and having a square platform, I apprehend intended for an altar, in the midst. To the right and left of this hall were others of the same size, but covered with domes; and beyond these, to the extreme right and left, were sanctuaries of about twelve feet square, surmounted by high ornamented pyramids, with their door-places richly carved, and having within, small altars like those in Roman Catholic churches, with vestiges of painting above them.

"In the centre, and immediately opposite to the entrance, a dark vestibule led into a large square room, also covered externally with a pyramid, and having within, in the middle, a sort of altar or throne of marble, on which were placed four idols in a sitting

posture, also of marble, and not ill carved. On either side of this apartment was a richly carved niche, or small alcove; and beyond it, and still opposite to the entrance, another small vestibule led to an inner shrine about twelve feet square, also covered with a pyramid, having an altar at its furthest end, and a bas-relief of Parisnâth, surrounded by several smaller sitting figures, over it. The details of this room, however, I only saw imperfectly. It had no light but what came through its door after traversing all the preceding apartments. It was very close and noisome, being full of bats, which kept flapping against my face, and whose dung covered the floor of both rooms. Though the Thannadar of the village very civilly brought me paper, pen, and ink, he had no torches; and without them, it was neither pleasant nor profitable to remain long in such a place, in a country where it was sure to be a harbour for all unclean and noxious animals. I could, however, by the light which I had, see enough to satisfy me that the arrangement of the figures was pretty similar to that which I had seen in the Jain temple at Benares.

" From the dome-roofed apartments to the right and left of the hall which has the altar in it, a double verandah extends, surrounding a court in which the two sanctuaries which I have just described are enclosed; the verandah to the court being open and supported by pillars. The exterior one has no opening to the country, but internally has a number of narrow doors corresponding to the intercolumniations of the other. It is also surmounted externally by a succession of small pyramids. On its western side, and immediately behind the central sanctuary, is another chapel of the same kind with this last, covered with a similar pyramid, and approached by a very

elegant portico or vestibule of a square form, supported by six pillars and as many pilasters.

"In the further shrine is an altar, with a large painting over it, much defaced, of a colossal head with a beard and flowing locks, and, so far as can be judged, a very venerable expression of countenance. This, as well as I can recollect, is different from any thing which I saw at Benares, and may, perhaps, belong to some mystery which they did not think fit to disclose to persons of a different religion. The interior of the apartments had but little ornament except the images and bas-reliefs which I have mentioned: the exterior is richly carved, and the pyramids, more particularly, were formed in clusters of little canopies, as usual in the Hindoo buildings of these provinces, but more elaborately wrought than is often seen. On each side the doors of the different small sanctuaries are figures of men with large staves in their hands, naked except a cloth round the waist, with very bushy hair, and a high cylindrical cap, such as is not now worn in India, but which exactly resembles that seen on the ancient figures at Persepolis and elsewhere in Persia. The similarity was so striking, that Abdullah, of his own accord, pointed out one of these head-dresses as like that on the monument of Jumsheed Jum; and the prints which I have seen, prove his recollection to be accurate The domes are admirably constructed, and the execution of the whole building is greatly superior to what I should have expected to find in such a situation. Its splendour of architecture, and its present deserted condition, were accounted for by the Thannadar from the fact, that Kalinjera had been a place of much traffic, and the residence of many rich traders of the Jain sect, who were all ruined or driven away by the Mahrattas, at whose door, indeed, all

the misfortunes of this country are, with apparent reason, laid.

"The antiquity of the building I had no means of ascertaining. It is in too good repair for me to think it very old, and there are no inscriptions on its conspicuous parts. A Nagree date (1103) is visible on one of the stones in the pavement of the interior verandah, near the south-west corner; but I know not from what era this is reckoned, and the stone, from its situation, is not likely to have been selected to receive the date of the building. It may have been removed from some other edifice."*

From Kalinjera, the Bishop proceeded seven miles through the jungle, to Tambresra, a village of Rajpoots and Bheels, belonging to the district of Kishulgur, the *thakoor* of which assumes the title of Raja. The little town of that name is about three *coss* distant, and his territory may comprise fourteen or fifteen villages. This place is described as beautifully situated under a hill crowned with some noble *mhowah* trees. The Bheel huts here were very neat, constructed of bamboos wattled like basket-work, the roofs thatched with grass, and lined with teak leaves, with very projecting eaves, and the upper part of each gable end is left open for the smoke to escape. The whole is enclosed with a fencing of tall bamboo poles, with several plants of the everlasting pea trailed over it. Within this fence is a small stage, elevated on four poles, about seven feet from the ground, and covered with a thatched roof, which the Bishop supposed to be intended as a post to watch from, as each of these houses stands in the centre of its own little patch of Indian corn.

* Heber, vol. ii. pp. 526—530.

A march of fourteen miles through a thick forest, interrupted only (about half way) by a few patches of corn round a Bheel hamlet and *thanna* called Doonga, brought the Bishop to the rocky and beautiful banks of the Anass. "Here," he says, "we left Malwah, and entered Guzerât." The river, the bed of which is "as broad as the Dee at Bangor," was standing in pools, with every appearance of being quite dry before the heats were over; and indeed, six or seven days later, his Lordship was informed, such a caravan as his would have been reduced to great distress from want of water. On the Gujerat side is a police *thanna*, consisting of two thatched huts with an elevated stage for a sentry. The place is called *Cheeta-talao* (leopard's rock); but no ferocious animal of any description was either seen or heard, and animals of all kinds seemed scarce in the woods, owing, probably, to the scarcity of forage.* The Bishop's tents were pitched near the confluence of the Anass with a considerable torrent called the Mhysree; "a situation which wanted only more water to make it the loveliest, as it was the wildest and most romantic" he had seen since leaving Kumaoon. The spot was considerably elevated, and presented a small, irregular lawn, dotted with noble peepul, *mhowah*, and toon trees, and bounded, on two sides, by a rocky bank with brushwood, overhanging the uneven and broken channels of the two rivers. Beyond them, rose hills rocky and covered with wood, an apparently trackless and boundless wilderness as far as the eye could follow; the only signs of human habitation being a few Bheel huts scattered over the surrounding heights.

The route of next day led through a deep and close

* The baboon is an inhabitant of these forests.

forest, in the lower parts of which, even at that season, the same thick, milky vapour was seen hovering, which, in the Terriana, is called "essence of *owl*." "We passed one or two places," says the Bishop, "than which no fitter spots could be conceived, at a *proper* time of year, to shelter a tiger or communicate a jungle fever. Even now, they were chilling cold, and the gloom and closeness of the ravines, seen in the moonlight, made them dismally wild and awful." Yet this is the high road from Baroda to Malwah and the northern provinces; and caravans of waggons were met, loaded with coco-nuts, which were to bring back *mhowah* and corn. At the end of nine miles, the road crosses the bed of the Mhysree, and leads, in another mile, to Jhalloda

This place had been described to the Bishop as a city. Its pretensions to that rank consist of a bazar, a mosque, a small pagoda, and some good, solidly built brick houses, two stories high, with sloping tiled roofs and very projecting eaves. There is a large and handsome tank, "covered with multitudes of teal," and shaded by some fine mango and *ceiba*-trees, which were full of monkeys of the *lungoor* species. The Bishop was surprised to see the Maharaja's (Sindia) flag, striped red and white, hoisted in the market-place; but learned that Jhalloda, Godra, and three other small towns, with their dependent hamlets and districts, form a *jagheer* belonging to Sindia, called the *Punjmahal* (five districts). The rajah of Lunawarra also acknowledges him as his feudal superior. At the end of six miles further, the winding Mhysree is crossed again at a good-sized village called Leemree, or Neemree, which has a small ruined brick fort and a little bazar. The next day, the route led through a *ghaut* or pass, called the pass of Doodeah; a long,

steep, and rugged descent carried along the projecting ridge of a hill with glens on each side. From the summit is seen a fine extent of wooded hill and valley, but with no trace of human habitation. Doodeah is a small village, chiefly of Bheels. The day's stage was between sixteen and seventeen miles. The next day, the Bishop reached Barreah, the capital of a small independent principality. Early in the morning, he was met by two *suwarrs* in the rajah's service, who were sent to act as guides through the jungle and woody hills; and, further on, by an escort headed by Capt. Macdonald's *moonshee* and the rajah's *kamdar*. The *moonshee*, a native of Allahabad, was well mounted and gayly dressed, with sword, dagger, shawls, inlaid trappings, and all the usual insignia of a Mohammedan gentleman. All the rest, the *kamdar* included, were wrapped up in coarse cotton cloth, and mounted on sorry horses. With their long spears, buffalo-hide shields, and bare legs and heels, they had pretty exactly the appearance of the Abyssinian troops described by Bruce. Several men, naked all but the waistcloth, followed with matchlocks on their shoulders; and the procession was closed by a number of Bheel archers. The only mark of state ("and this is Abyssinian also") was, that the *nagari* or great kettle-drum was carried at their head, and beat from time to time with single dubs The horsemen were, apparently, Mahrattas, who generally affect a soldierly plainness, and despise all show and parade; and the reigning family being Mahratta, the Rajpoot red turban here loses its consequence.

Barreah stands very prettily in the midst of wooded hills. It is in lat. 22° 44', long 74°, and is eighty miles E.N.E. from Cambay. The town has been neat and substantially built, but is now falling to decay, a

great many houses being uninhabited. Throughout the small and barren territory of its rajah, containing about 270 villages, a frightful degree of depopulation had been occasioned by the troubles and the recent drought. In walking through the town, the Bishop witnessed, for the first time,[1] some of the horrors of an Indian famine. "The cattle which they were driving in from the jungle for the night, were mere skeletons, and so weak that they could hardly get out of the path. There were few beggars, for it seemed as if they had either died off or gone to some other land; but all the people, even the banyans, who generally look well fed, were pictures of squalid hunger and wretchedness; and the beggars who happened to fall in my way," adds his Lordship, "alas! I shall never forget them; I never before could have conceived life to linger in such skeletons . . The misery of this immediate neighbourhood has been materially augmented by superstition. The calamity is want of water; yet, there is a fine *boolee* close to the city, which even now is nearly full, but of which no use is made. A man fell into it and was drowned two years ago, and the people not only desisted from drinking the water themselves, but from giving it to their cattle or irrigating their ground from it; and from want of being stirred, it was now putrid and offensive. They would starve, and, in fact, were starving, rather than incur this fancied pollution."

From Barreah, the Bishop proceeded to Damma-ka-Boolee, a cistern in the jungles, constructed by Damma-jee,* by which is a small police *thanna*. About

* The Bishop says, "a person named Damma Jee." Damajee Guikwar is probably referred to, the second prince of that dynasty, and father of Futteh Singh and Govind Row. See page 115 of our second volume.

five miles further, he crossed the dry and rocky bed of another stream called the Mhysree, and encamped on its bank near a scattered village of Bheels, the headman of which, however, said, that he was a Kholee (or Coolie) Water was here easily obtained by digging a few feet in the sandy bed of the river, when it soon rose to the surface. The banks are steep and rocky, and the granite is seen throughout this part of the country, peeping out, or rising in large insulated masses, above the scanty soil. Near the village, is the finest banyan which the Author had ever seen,— "literally a grove rising from a single primary stem, whose massive secondary trunks, from their straightness, orderly arrangement, and evident connexion with the parent stock, gave the general effect of a vast vegetable organ The first impression on coming under its shade, was, what a noble place of worship!"

The route now again entered upon Sindia's territory. Another march of eight miles through jungle brought the party to Aradiah, a poor, deserted village; and four miles and a half more, through a more open country, to Mullaow, a large village almost unpeopled also by the tyranny of Sindia's governor and the year of famine. The country is here adapted for rice cultivation; but the tank which supplied the means of irrigation, was almost dry, and the fields were waste and bare, like a sandy turnpike road. To the left was seen a fine insulated mass of rock, crowned with the fortress of Powanghur, and overlooking the city of Champaneer. Both now belong to Sindia, or, as he is here called, Ali-Jah; an Arabic and Mussulman appellative, which it is singular enough that a Hindoo should assume. From Mullaow, a stage of twelve miles, chiefly through jungle, led to Kunjarree; another stage of twelve miles, through an open country

with signs of cultivation, to Jerrdda; and thirteen miles more, over a bare and open country, to

BARODA.

Expecting to meet "great men," the Lord Bishop Sahib's cavalcade had been, this day, arranged in marching order, the *nagari* beating, and the Mahratta standard flying before; and the Resident's *chobdar* gave the word for marching in a shrill cry, *Chŭlō Mahratta!* Forward, Mahrattas! Within about five miles of Baroda, they were met by a body of horse in Persian dresses, under a young officer splendidly mounted on a dapple-grey Arab, with a shield of rhinoceros hide as transparent as horn, and ornamented with four silver bosses. Further on, the Resident with several other gentlemen were met, attended by an escort of regular troopers. Without the gates, his Highness himself awaited the distinguished visiter, with a numerous body of cavalry, rocket-camels, and infantry, chiefly Arabs, armed with matchlocks and swords. These troops made a long lane, at the end of which were seen several elephants: on one of these, equipped with more than usual splendour, was the Guikwar. The whole show surpassed any thing the Bishop had yet seen, particularly as being entirely Asiatic. His Lordship, having dismounted, advanced up this line of troops; upon which successive parties of the principal persons of the city advanced to meet him, rising through the gradations of bankers and financial men, military officers, (many of them Patans,) *vakeels* of foreign states, ministers, and the prime minister, to the Rajah's family; and at length, he was introduced to the Guikwar himself. After the usual forms of introduction and mutual inquiry had been gone

through, and a day had been fixed for the Bishop's visiting him, his Highness remounted his elephant, and the two cavalcades proceeded severally different ways into the city. The Bishop only passed through it. He describes it as "large and populous, with tolerably wide streets and very high houses, at least for India, chiefly built of wood, with tiled sloping roof, and *rows* along the streets, something like those of Chester. The palace is a large, shabby building, close to the street, four stories high, with wooden galleries projecting over each other. There are some tolerable pagodas, but no other building which can be admired. The streets are dirty, with many swine running up and down, and no signs of wealth, though there is a good deal of its reality among the bankers and principal tradesmen. The Residency is a large, ugly house, without verandahs, and painted blue. It was at this time under repair; and Mr. Williams, with his sister, was encamped in a grove of mangoes about a mile from the city" The Bishop's tents were pitched near his. In the evening, he drove out with the Resident to see the cantonment, which reminded him of one of the villages near London, "having a number of small brick houses, with trellis, wooden verandahs, sloping tiled roofs, and upper stories, each surrounded with its garden, with a high, green hedge of the milk-bush." The effect is gay and pretty; but a doubt is expressed, whether the style of architecture is so well suited to the climate as the common "up-country" bungalow, with a thatched roof and a deep verandah all over. "The church is a small but convenient and elegant Gothic building, accommodating about 400 persons, which had been raised at an expense of not more than 10,000 s. rupees House-rent and building are cheap on this side of India, but every

thing else is excessively dear. Provisions are twice, and wages almost three times the rate usual in the upper provinces;* and though fewer servants are kept, the diminution is not enough to make up the difference. Most of the household servants are Parsees, the greater part of whom speak English. In dress, features, and countenance, they nearly resemble the Armenians."

Baroda (Broderah, Brodrah, Behrodeh), the capital of the Guikwar dominions, is situated in lat 22° 15′ 30″ N., long. 73° 11′ E., forty miles N.N.W. from Baroach. In Aurungzebe's reign, it was a large and wealthy town, and it still retains a considerable trade. Tieffenthaler describes it as surrounded with a double wall, the interior having existed under the Mogul government, and the outer one having been constructed by the Mahrattas when they took this city in 1725. The walls are low, with round towers at intervals of thirty paces. There is no ditch: the lakes and marshes which surround the city, he says, serve instead. Without the walls, especially towards the west, are gardens and wells. The water obtained within the city is not drinkable.† "The town is intersected by two spacious streets, dividing it into four equal parts, which meet in the centre at a market-place containing a square pavilion, with three bold

* Forbes says: "Brodera is abundantly and cheaply supplied with provisions. Deer, hares, partridges, quails, and water-fowl are extremely cheap and plentiful." Compared with Bombay, the prices are very low; and yet, they are extravagant in comparison with the cost of provisions in the northern provinces.—Forbes, vol. iii. p. 273.

† Bernoulli, *tom.* i. p. 393. In the western part of the town, Tieffenthaler says, are seen the ruins of the ancient Brodara. "*Pour dire la vérité*," he adds, "*on ne chercheroit pas dans ces* [illegible] *une pareille et si belle ville.*"

arches on each side, and a flat roof, adorned with seats and fountains. This is a Mogul building, as is every thing else," says Mr. Forbes, " that has the smallest claim to grandeur or elegance. The Mahratta structures are mean and shabby, none more so than the *durbar* erected by Futteh Singh. The remains of Mohammedan mosques and splendid tombs embosomed in the Brodera groves, add a sombre beauty to the scenery near the capital. In the environs are some very expensive *bowrees* (*boolees*) or wells, with grand flights of steps descending to the water through rows of stone pillars and pilasters The largest of these (Soliman's well), is a magnificent work. The water is reckoned extremely pure, and is much sought after."* It was constructed by Soliman, a governor of Brodera under the Mogul viceroy, A H. 807. Near the town is a stone bridge over the Biswamintree, which is remarkable only as such edifices are rarities in India.

The Writer last-cited is lavish in his praises upon this part of the country. " If I were to point out the most beautiful part of India I ever saw," he says, " I should fix upon the province of Guzerat If I were to decide upon the most delightful part of that province, I should without hesitation prefer the *purgunnas* of Brodera and Neriad. The crops in the other districts may be equal in variety and abundance ;†

* Forbes, vol. iii pp. 268, 272.

† The sugar-cane, tobacco, and indigo, corn, oil, and pulse, opium, hemp, flax, and cotton, are enumerated among the productions of this province. Cotton is the staple commodity. Mulberries of three sorts flourish in the gardens, and silk might be produced in various pergunnas. Bishop Heber says. " The fertility of Guzerât, in favourable years, is great, particularly in sugar and tobacco ;" but " the strangely frequent droughts to which this part of India is liable" form a serious drawback upon its productiveness. It is also exposed to the visitations of locusts.

but the number of trees which adorn the roads, the richness of the mango-topes round the villages, the size and verdure of the tamarind-trees, clothe the country with uncommon beauty.....I am almost tempted to say, that the lotos-covered lakes and their overshadowing banian-trees have a more cheerful and brilliant appearance than in the surrounding districts. The sweet variety of the red, white, and blue lotos, gently agitated by the breeze, or moved by the spotted halcyon alighting on the stalks, with the rails and water-hens lightly running over the foliage, are altogether lovely.". ..." Here, the lakes have the addition of that lovely species of the *menianthes* sometimes seen on the margins of the lakes on Salsette: it is one of the most elegant aquatic plants in Hindostan, smaller than the lotos, with beautiful fringed petals of the purest white, surrounded with a dark foliage. When not too cold to sit under *summcanas* without our tents, the moonlight evenings afforded a tranquil pleasure more easily conceived than described. The air was perfumed from the *mogrees* and *champachs* (*michelia champaca*) near the Mohammedan mausoleums, whose white domes gave a melancholy interest to the surrounding groves; which, after the monkeys, peacocks, and squirrels had retired to rest, were still enlivened by the prolonged notes of the *bulbul*, continued sometimes an hour after sunset. This favourite songster was succeeded by the *pepeehch*, which frequently serenaded the midnight hour."*

This romantic description applies to Gujerat in the

* Forbes, vol. iii. pp. 274, 314. The *pepeeheh* is said by Abulfazel to sing most enchantingly during the night, at the commencement of the rains, "when its lays cause the old wounds of lovers to bleed afresh." It is also called *peeyoo* (beloved). The species is not mentioned: it is probably a thrush.

cold season. During December, January, and February, "the mornings and evenings are cold, and the whole day temperate and pleasant. The thermometer at sun-rise is frequently under 60°; sometimes considerably lower; and at noon, seldom exceeds 70°." The cold in January, before sun-rise, seemed to the Author "certainly more sharp and penetrating than the autumnal frosts in England." During the hot winds in the ensuing months, the thermometer gradually rises from 70° to 100°; and on the plains of Cambay, he had seen it at 116° in the soldier's tents.* Towards the end of March, the season at which Bishop Heber travelled, the hot winds set in very decidedly. "I had certainly no conception," says his Lordship, "that any where in India the month of March could offer such a furnace-like climate. The servants all complained of it, and hoped that I should not stay long in this province: if I did, they were sure that we should all die; and in truth, their apprehensions seemed not altogether unreasonable. The hot wind blew fiercely all the day; and, though it ceased at night, was followed by a calm more close and oppressive still....Gujerat is reckoned one of the worst climates in India, being intensely hot the greater part of the year, with a heavy thickness of atmosphere which few people can endure. It is in the same latitude with Calcutta, and seems to be what Bengal would be without the glorious Ganges.... There is something in the nature of the soil, which, like the Terai, though not in so fatal a degree, affects Europeans particularly with fever, ague, and other complaints of tropical climates. The havoc among the European troops during the hot months, and still

* Forbes, vol. iii. pp. 245, 315.

more during the rains, is dreadful; and even my Hindoostanees and Bengalees were many of them affected in a way which reminded me much of the 'Belt of Death.' One was taken ill after another. Here, as in the Terrai, the servants ascribed their illness to the badness of the water. The majority of the wells are certainly brackish; but I am inclined to impute the unhealthiness to the quantity of saltpetre in the soil; a circumstance in which this district appears to resemble Lower Bengal."*

The stupendous rock of Powan-ghur, which forms so conspicuous an object from Baroda, would, in any other but this land of *droogs* and strong-holds, be a great curiosity. Rising abruptly out of the plain to the height of 600 yards, it every where, except on the north side, presents an almost perpendicular face. What appears from a distance to be an artificial fortification below the upper part, is all a natural defence, consisting of scarped rock to a formidable depth.†

* Heber, vol. iii. pp. 33, 39, 46. That the water had some share in producing this illness, is highly probable, as the Bishop and Archdeacon Barnes felt nothing like indisposition, and it appears they did not drink the same water. The chaplain at Baroda and his family had hitherto enjoyed good health It is remarkable, that Abulfazel describes the air of this *soubah* as "very temperate" Forbes speaks of the deleterious effects of the water in some parts. Vol. iii. p. 315.

† Mr. Forbes says in one place, that this mountain stands entirely unconnected, having a steep, bold, and rocky ascent on all sides; but elsewhere he tells us, that it is connected with a chain of hills stretching eastward until they join the mountains beyond the Nerbuddah. It seems to be an abrupt termination of this range It appeared to him considerably higher than the Table-land at the Cape of Good Hope, but to resemble it in other respects.—Forbes, vol ii p. 300; vol iii. pp 267, 475 Abulfazel says. "At one place they have excavated nearly 60 ells in length, which space is covered with planks" Powanghur is about 22 miles N.E. from Baroda in a straight line, and is visible from the minaret of the Jumma Musjeed at Ahmedabad, distant at least 70 miles.

On the only assailable side, it is fortified with five walls. On the summit is a famous pagoda, of great antiquity, dedicated to the goddess Kali, to which there is an ascent of 240 steps. There is also the mausoleum of a Mohammedan saint. These edifices are said to have been occasionally used as storehouses. "There is an inexhaustible supply of water, with accommodations for a considerable garrison. Nevertheless, such is the effect of mortar batteries and the spirit of British perseverance, that it was stormed in 1803, and taken, without much loss, from Dowlut Row Sindia.* "

The city of Champaneer is situated at the foot of the mountain, on the northern side, in lat. 22° 31′, long. 73° 41′. It is supposed to have been the capital of a Hindoo principality long before the Mohammedan invasion; and remained the capital of the Patan kingdom of Gujerat, until captured by the Mogul emperor, Humaioon, in 1534. On the decline of the Mogul empire, Champaneer fell into the hands of the Mahrattas, who always kept it strongly garrisoned. In 1812, however, the lower town contained only 400 houses, of which not more than half were inhabited, principally by emigrants from other parts of Gujerat. "The remains of the ancient city extend several miles on each side of the mountain, but are at present covered with an impenetrable jungle, which, although now the abode only of tigers and a few Bheels, abounds with the ruins of houses, temples, mosques, and beautiful tanks. Most of these remains appear to be of Hindoo origin; but in one direction, towards Hallole,

* Fifteen Years in India, p. 322. See p. 255 of our second volume. According to the authorities we have followed, it surrendered after the fall of the town.

formerly a suburb, but now four miles distant, the vestiges are mostly Mohammedan." A small area (950 yards in length by 250 in breadth) is enclosed by a stone wall of good workmanship, flanked with forty-two towers; and about half of the enclosed space is at present inhabited by a tribe of silk-weavers A thick jungle in most places comes up to the very walls.*

The ancient and ill-defined limits of *Gujara-rashtra* appear to have included the greater part of Kandeish and Malwah, over which the Gujara dialect prevails. The *soubah* of Gujerat extended from Jalore southward to Baglana, having Malwah and Kandeish on the east, and on the west, Cutch and the sea It was divided into nine districts, viz. Ahmedabad; Putten; Nadowt; Behrodeh; Behroatch; Champaneer; Surat; Kodehra; and Soreth. The present territorial subdivisions are more complicated, but may be arranged as follows.

Division.	Government.
	I. NORTHERN.
1. Puttunwar.	Nabob of Rahdunpoor.
2. Kakreze.	Rajpoot and other chiefs
3. Jutwar.	Jut Rajahs.
4. Chotwal 5. Ederwar	} The Guikwar.
	II. PENINSULAR.
1. Goelwar.	British Government.
2. Kattywar.†	Katty Chieftains.

* Hamilton, vol. i. p. 681.

† The general name of Kattywar was applied to the whole Peninsula by the Mahrattas, who were probably first opposed there by the Katty tribe. Under the Moguls, it was almost all included in the sircar of Soreth, which comprised nine divisions, "each inhabited by a different tribe." It extended in length, from the port of Ghogeh to the port of Aramroy, 125 *coss*, and in breadth, from Sindehar to the port of Diu, 72 *coss*.—Ayeen Akbery, vol. ii. p. 73.

Division.	Government.
3. Babreeawar* 4 Soreth	Nabob of Junaghur.†
5. Burudda (or Jaitwar).	Rana of Poorbunder.
6. Okamundel.	The Guikwar.
7. Jhalawar.‡	Jhala Rajpoots.
8. Halawar.§	Rajah of Noanagur.
III. EASTERN OR CONTINENTAL.	
1. Kairah.	British Government.
2 Baroda.	The Guikwar.
3. Baroach.	British Government.
4. Champaneer.	Sindia.
5. Rajpepla.	The Guikwar.
6 Surat 7. Attaveesee.	British Government.

We have not included the district of Waugur or Baugur, comprising the principalities of Doongurpoor, Banswaria, and Saugwarra, as it seems doubtful whether that tract of border country ought not to be included in Malwah.

From this table it will be seen, that by far the larger portion of the Peninsula is divided among the various tribes who have at different periods taken refuge among its mountains and jungles. The Guikwar's territory is still, however, considerable in Katty-

* Babreeawar is named after the Babreea tribe of Coolies. It is a very mountainous and sterile country, and may be considered as properly a part of Kattywar.

† The chiefs of this petty Mohammedan state are sprung from the same tribe as the Nabobs of Rahdunpoor.

‡ "Chalawareh formerly was an independent territory, containing 2200 villages, which extended 70 coss in length and 40 in breadth, and it had 10,000 cavalry, with the same number of infantry. Now, it has 200 cavalry and 3000 infantry, and is subject to the governor of Gujerat It is inhabited by the tribe of Chalah Although now formed into four divisions, it is reckoned only as a single pergunnah of Ahmedabad "—Ayeen Akbery, vol. ii p 71

§ Hallawar (or Hallaur) is said to take its name from Halla, a Jahrejah chief. The Jahrejahs are Rajpoots, originally, it appears, from Cutch. The Jam of Noanagur is the principal chieftain

war and Cutch, as well as in the eastern districts, though strangely intersected by those of the British, Sindia, and several independent rajahs. "Those of Lunewarra and Doongurpoor, who used to hold of Sindia, now pay him tribute also, as do the rajahs of Pallianpoor and Kattywar. His income," says Bishop Heber, "amounting to not less than 80 *laks* (nearly 800,000*l.*), exceeds greatly any thing which might have been expected from the surface under his rule, considering the wild and jungly nature of some parts of it; and can be accounted for only by the remarkable population and fertility of those districts which are really productive. Out of these revenues, he has only 3000 irregular horse to pay; his subsidiary force being provided for out of the ceded territory; and he is, therefore, probably, in more flourishing circumstances, and possesses more real power, than any (native) sovereign in India, except Runjeet Singh. Sindia, and perhaps the Rajah of Mysore, might have been excepted; but the former, though with three times his extent of territory, has a very imperfect control over the greater part of it, and indeed cannot govern his own house; and the latter is intent on nothing but amusing himself and wasting his income on costly follies of state coaches and gimcracks, to which the Guikwar wisely prefers the manner of living usual with his ancestors." *

For eight miles of the road from Baroda towards Surat, the Bishop found the country highly cultivated, with many round-topped trees and high green hedges; the villages numerous, and more in the European than

* Heber, vol. iii. p. 9. This sounds almost like irony. The Mysore Rajah shews at least as much wisdom in spending, as the other in saving his money. He has little else to think of but his own amusement, his authority being merely nominal.

in the Indian style. Large stacks of hay piled up and thatched, (a custom which does not exist in Eastern India,) increased the resemblance. Towards the close of the stage, the route left the open country, and entered some extremely deep and narrow ravines, the channels of the monsoon waters in their course to the Mhye. The summits of the steep, crumbling banks are overgrown with brushwood; and a more favourable place could not be found for the spring of a tiger or the arrows of ambushed banditti. The Bheels and the tigers are equally dreaded in this part, but the Bishop's cavalcade was numerous enough to keep all sorts of assailants at a respectful distance. Four Bombay troopers, the Resident's *dewan* with six silver-sticks and spearmen, and above fifty Guikwar horse with their standard and *nagari*, were deemed a fitting and needful escort, in addition to a guard of fifty sepoys sent on with the baggage. "I could not help thinking," says the amiable prelate, "that, since the days of Thomas à Becket or Cardinal Wolsey, an English Bishop had seldom been so formidably attended. Nothing could be more picturesque than this 'passage of the Granicus.' The moon was sufficiently bright to shew the wild and woodland character of the landscape, and the brightness and ripple of the water, without overpowering the effect of the torches which our guides carried, and which shone on groupes of men, horses, and camels, as wild and singular as were ever assembled in the fancy of Salvator Rosa;

the naked limbs, platted elf-locks, and loose mantles of the Bheels, with their bows, arrows, and swords, the polished helmets of our regular troopers,—the broad, brocaded, swallow-tailed banner of the Guicwar, and the rude but gorgeous chivalry of his cavaliers on long-tailed horses, and in long cotton caftans, their

shields behind their backs, their battle-axes pendant from their saddle-bows, and long spears or harquebuzes with lighted matches over their shoulders."

The encampment was at a village three miles on the other side of "the broad, bright stream," which, in spite of all the recent drought, wandered in a still wider bed of gravel and sand. Eleven miles through a well cultivated, enclosed, and prettily wooded country, led to another small village, called Emaad. The next day's march was to Nerriad,* a large and well-built town containing about 15,000 people The neighbourhood is very highly cultivated, and full of groves of fruit-trees and tanks. Here, the Bishop received a visit from a very singular and famous personage, Pundit Swaamee Narain, a Hindoo Reformer, who appears to have gained an extraordinary ascendancy over the minds of the wild inhabitants of these parts. "He came," says the Bishop, "in a somewhat different style from all which I expected, having with him nearly 200 horsemen, mostly well-armed with matchlocks and swords, and several of them with coats of mail and spears. Besides them he had a large rabble on foot, with bows and arrows; and when I considered that I had myself more than fifty horse, and fifty muskets and bayonets, I could not help smiling, though my sensations were in some degree painful and humiliating, at the idea of two religious teachers meeting at the head of little armies, and filling the city which

* "NerIad, the principal town, belongs to Conda Row .. It is one of the prettiest in Guzerat, nearly three miles in circumference, fortified, in the eastern manner, with a slight wall flanked by round towers, and a dry ditch. In the seventeenth century, it was a place of great trade, frequented by the English and Dutch merchants; and now (1775) contained about 12,000 families chiefly employed in fabricating the finest *baftas* and other cotton manufactures."—Forbes, vol. ii. p. 88.

was the scene of their interview, with the rattling of quivers, the clash of shields, and the tramp of the war-horse.

" The armed men who attended Swaamee Narain, were under the authority, as it appeared, of a venerable old man, of large stature, with a long grey beard and most voluminous turban; the father of the young Thakoor who had called on me the day before. He came into the room first, and, after the usual embrace, introduced the holy man himself, who was a middle-sized, thin, plain-looking person, about my own age, with a mild and diffident expression of countenance, but nothing about him indicative of any extraordinary talent. I seated him on a chair at my right hand, and offered two more to the Thakoor and his son, of which, however, they did not avail themselves without first placing their hands under the feet of their spiritual guide, and then pressing them reverently to their foreheads. Others of the principal disciples, to the number of twenty or thirty, seated themselves on the ground; and several of my own Mussulman servants, who seemed much interested in what was going on, thrust in their faces at the door, or ranged themselves behind me. After the usual mutual compliments, I said, that I had heard much good of him, and the good doctrine which he preached among the poor people of Guzerât, and that I greatly desired his acquaintance; that I regretted that I knew Hindoostanee so imperfectly; but that I should be very glad, so far as my knowledge of the language allowed, and by the interpretation of friends, to learn what he believed on religious matters, and to tell him what I myself believed; and that if he would come and see me at Kairah, where we should have more leisure, I would have a tent pitched for him, and treat him like a brother.

"I saw that both he and, still more, his disciples, were highly pleased by the invitation which I gave him; but he said, in reply, that his life was one of very little leisure; that he had 5000 disciples now attending on his preaching in the neighbouring villages, and nearly 50,000 in different parts of Guzerât; that a great number of these were to assemble together in the course of next week, on occasion of his brother's son coming of age to receive the Brahminical string; but that if I staid long enough in the neighbourhood to allow him to get this engagement over, he would gladly come again to see me."

The Pundit then, at the Bishop's request, proceeded to deliver the substance of his doctrines, which presented a strange mixture of a pure theism and Hindooism, such as might be supposed to have been put forth by the Jesuits of the Madura school. "He began well, professing to believe in one only God, the Maker of all things in heaven and earth, who upholds and governs all things, and dwells in the hearts of them that diligently seek him;"—"a God who is above all and in all things, and by whom are all things." "Many names there may be, and have been, given to Him who *is*, and is *the same*, but whom we also," he said, "as well as the other Hindoos, called Brihm. But there is a spirit in whom God is more especially, and who cometh from God, and is with God, and is likewise God, who hath made known to men the will of the God and the Father of all, whom we call Krishna,*

* "Traits of resemblance to the history of our Lord, are, in fact," the Bishop says, "to be found in the midst of all the uncleanness and folly in the popular legends respecting Krishna." Sir W. Jones remarked long ago, indeed, that the motley-story of Krishna must induce an opinion, that the spurious gospels which abounded in the first age of Christianity, had been brought to India, and the wildest parts of them ingrafted upon the old fable of the

and worship as God's image, and believe to be the same as Surya (the sun) Their belief was," he added, "that there had been many avatars of God in different lands; one to the Christians, another to the Mussulmans, another to the Hindoos in time past; adding something like a hint that another avatar of Krishna or the Sun had taken place in himself." He finally displayed, as a representation of the form in which they worshipped the Deity, "a large picture, in glaring colours, of a naked man with rays proceeding from his face, like the sun, and two women fanning him; the man white, the women black."* "On the whole, it was plain," remarks the Bishop, "that his advances towards truth had not yet been so great as I had been told; but it was also apparent, that he had obtained a great power over a wild people, which he used at present to a good purpose." He condemns theft and bloodshed, rejects the yoke of caste, and inculcates a degree of moral purity far superior to any that can be learned from the Shaster; and those villages and districts which have received him, from being

Apollo of Greece." As. Res., vol. i. p 274.—See also Colonel Wilford on Christianity in India, *ib* vol. x pp. 34, 60, 65. It is not improbable, that Krishna was the name of a Christian teacher, possibly that of Theophilus of Diu, "surnamed the blackamoor," (see *ib.* p. 71), and that this led to the confusion. With regard to the undoubted identity of Krishna with Surya, Apollo, or the Sun, see As. Res. vol. i pp 262, 3, vol viii 63, 66 Colonel Vallancey asserts, that Crishna, in Irish, means the sun. The astronomical fable has, however, been blended, in either case, with the history of a real personage

* The solar *nimbus* is common to Indian, Persian, Grecian, and Christian representations of sacred or royal personages. A curious paper on the subject will be found in Ouseley's Travels, vol. ii p. 465. A *white* man could not have been originally intended for either Krishna or Surya, whose respective colours are dark blue and dark red.

among the worst, are stated to have become among the best and most orderly in the provinces.*"

From Nerriad, the Bishop proceeded by moonlight, in his palankeen, to Kairah; a stage of eleven miles, through "a country of the same highly cultivated, strongly enclosed, woody, and English character," which he had seen the whole way from the Mhye.

KAIRAH.

THIS city, situated near the confluence of two small rivers, the Wartuck and the Serry, in lat. 22° 47′ N., long 72° 48′ E., has been chosen as the head-quarters of a distinct jurisdiction under the Bombay Presidency. Being the residence of a judge and revenue-officer, it may be considered as the capital of British Gujerat, having succeeded to the honours of Ahmedabad, the Mohammedan capital. It does not appear to boast of any high antiquity. Forbes slightly mentions it, in 1780, as a considerable fortified town belonging to the

* Heber, vol. iii. pp. 34—42. The Bishop subsequently received, while at Kairah, a petition from the Reformer, "which, unfortunately, marked but too clearly the smallness of his advances beyond the usual limits of Hindooism." Its purport was, to request his Lordship to use his influence with Government, "to obtain an endowment for a temple which he was building to Lukshmee Narain, the goddess of plenty, and also for a hospital and place of reception for pilgrims and poor travellers." When expostulated with on the inconsistency of his sanctioning the worship of images, the pundit often expresses his conviction of their vanity, but pleads, that he fears to offend too suddenly the prejudices of the people, and that for ignorant and carnal minds, such outward aids to devotion are necessary. This is the plea of the Romanists, as it was that of the philosophic pagans of Greece On most points, Swaama Narain appears to be of the same school as Nanak, the founder of the Seiks. See As. Res. vol. xi. pp. 266—278 He seems, however, to be less of the Soofee, and is probably a man of less genius.

Baroda chieftain, the buildings in which were almost concealed by trees. Bishop Heber describes it as large and tolerably neat, surrounded with a lofty stone wall, with semi-circular bastions in good repair. The streets are narrow, but clean; the houses solid and lofty, with sloping, tiled roofs, and a good deal of carving exhibited on the wood-work of their gable ends and verandahs. "Near the centre of the town are a large Jain temple and school; the former consisting of many small apartments up and down stairs, and even underground, with a good deal of gaudy ornament, and some very beautiful carving in a dark wood like oak In one of the upper rooms is a piece of mechanism something like those moving clock-work groupes of kings, armies, gods, and goddesses which are occasionally carried about our own country by Italians and Frenchmen, in which sundry divinities dance and salam, with a sort of musical accompaniment. These figures are made chiefly of the same black wood which I have described. What they last shewed us, was a cellar below ground, approached by a very narrow passage, and containing, on an altar of the usual construction, the four statues of sitting men, which are the most frequent and peculiar objects of Jain idolatry. They are of white marble, but had (as seems to have been the case with many of the images of ancient Greece) their eyes of silver, which gleamed in a very dismal and ghostly manner in the light of a solitary lamp which was burning before them, aided by a yet dimmer ray which penetrated from above through two narrow apertures, like flues in the vaulting. We were very civilly conducted over the whole building by one of the junior priests, the senior pundit of the place remaining, as if absorbed in heavenly things, immoveable and silent, during

the whole of our stay. While I was in the temple, a good many worshippers entered, chiefly women, each of whom, first touching one of the bells which hung from the roof, bent to the ground before one or other of the idols, depositing, in some instances, flowers, or sugar-candy before it. There seemed no reluctance to admit me and Mr. Williams, the judge and magistrate, who accompanied me, to any part of the building; but the priests drove back, without any ceremony, such of our attendants as wished to follow us.

"Near this temple is the Adawlut, a handsome building, with pillars in the Grecian style, having its attic story raised high above the town, and containing very convenient apartments for the judge and his family. Separated by a narrow street is the prison, a large and strong building, which was, nevertheless, nearly forced eight or ten years ago, by a mob of Coolies, who had determined to release one of their associates, who was in confinement."

The cantonment of Kairah stands about a mile and a half from the city, a river running between them. It is extensive and well laid out, with good barracks and an excellent hospital. There is a regimental school, in very good order, and a station library, comprising a loan library composed of the works furnished by the Society for Promoting Christian Knowledge, and a more expensive assortment provided by the Honourable Company, among which were found the Waverley Novels. "Altogether," says his Lordship, "I have seen no Indian station, Meerut excepted, from which I have derived so much comfort and pleasure as from Kairah. The worst is, its extreme unhealthiness. The spot on which it stands, is peculiarly unfortunate, since the neighbouring city, and

even the artillery lines, though only separated from the rest by a river, are reckoned much more healthy." *

From Kairah, the Bishop proceeded seven *coss* to Dehwan, a village containing "a handsome pagoda with a convent attached to it;" probably a Jain temple. Thence, eight *coss* to Pitland, a large town with a good stone rampart, containing about 15,000 persons, and, with its fertile district, belonging to the Guikwar. Through misinformation, a route was taken, which led, in seventeen miles more, to a ferry over the Mhye, near its mouth; but the boat was found adapted only for foot-passengers, and the river not fordable. It is there a *coss* and a half wide, of which, when the tide is out, about a third is covered with water, and the remainder is mud and mussel-banks. With some delay and difficulty, at ebb-tide, the horses and camels, being unloaded, were made to swim over, and the whole party passed in safety. At Dopkah, a village two miles beyond, but quite out of the usual route, the Bishop found himself in the territory of Sindia. The red sandy soil, which prevails every where north-west of the Mhye, here changes to a black soil, apparently of inferior fertility, and cultivated chiefly with cotton. The next day he reached Sakra, a village on the banks of the small river (Dhandur) which flows by Baroda. At Tekaria, another stage of thirteen miles, he re-entered the

* Heber, vol. iii. pp. 44—48. "I know not," says his Lordship, "from what singular fatality it has arisen, that almost all the principal establishments of the English in India have been fixed in bad situations. The fact is certain. Secrole, the cantonments at Lucknow, nay, Calcutta itself, are all abominably situated. I have heard the same of Madras." Nusserabad and Kairah may be added to the enumeration. The Author of "Fifteen Years of India," represents the climate of Kairah as most fatal. See page 330 of that work.

Company's territory; and on the following day, reached the once flourishing city of Baroach, on the northern bank of the Nerbuddah, about twenty-five miles from its mouth.

Baroach (Baroche, Beroatch *) is said (we know not on what authority) to derive its name from a Hindoo devotee named Bhrigu. Dr. Robertson and others suppose it to occupy the site of the ancient Barygaza, the most famous emporium on this coast. When it surrendered to the Emperor Akbar in 1572, it still continued a place of great trade, and its territory was formed into a distinct sircar. The city and pergunnah first came into possession of the British by the treaty with the Peishwa of 1782; but they were transferred in the same year to Madhajee Sindia, from whose successor they were taken in 1803. † At the period of "the great famine of 1791," the number of houses in the district, was 14,835, that of the inhabitants, 80,922; of whom it was ascertained, that 25,295 died. In 1812, the actual population was found to comprise 19,836 Hindoos, 9888 Mohammedans, and 2992 Parsees: total, 32,716. Bishop Heber describes it as a poor dilapidated place, and reckoned very hot and unwholesome. He was lodged in the house of the commercial agent, built on a terrace within the ramparts of the old fort, commanding an extensive view of the river. It is here about two miles across, even at ebb tide, but is very shallow, except at flood, and even then admits no vessels, beyond the bar, larger than a moderate-sized lighter. By means of these boats, (the large lateen sails of which give them an Arabian, rather than an Indian appearance,) Broach drives on a considerable trade in cotton, which it sends

* Tieffenthaler writes it Barontsh. † See vol. ii. p. 265.

down to Bombay. Mr. Forbes describes the territory, in 1780, as a luxuriant garden, the rich crops of grain being contrasted with extensive fields of capsicums, glowing with scarlet; of yellow *cossumba* (carthamus), yielding a valuable red dye; and of tobacco. The sugar-cane, turmeric, fenugreek, and various esculent plants, were also cultivated; and the water-melons were esteemed the best in India. In the city there are a few mosques and other Mohammedan buildings; but the most interesting is the mausoleum of Baba Rahan, a Moslem saint of the eleventh century, built on an eminence a mile from the city. At Baroach, there is one of those remarkable institutions which have been so often referred to in proof of the humanity of the Hindoos to the brute creation; a hospital for sick and infirm beasts, birds, and insects. Bishop Heber was unable to visit it, but the British agent described it as a very dirty and neglected place, which, though it has considerable endowments in lands, serves only to enrich the Brahmins. "They have really animals of different kinds there; not only those which are accounted sacred by the Hindoos, as monkeys and peacocks, but horses, dogs, and cats; and they have also in little boxes, an assortment of lice and fleas. It is not true, however," adds the Bishop, "that they feed these pensioners on the flesh of beggars hired for the purpose. The Brahmins say, that insects, as well as the other inmates of their infirmary, are fed with vegetables only, such as rice, &c. How the insects thrive, I did not hear; but the old horses and dogs, nay, the peacocks and apes are allowed to starve; and the only creatures in any tolerable plight are some milch cows, which may be kept from other motives than charity."

About twelve miles from this city, on an island of

the Nerbuddah, and completely covering it, is the famous *Kuveer Bur*, great bur or banian-tree, which has been renowned ever since the first coming of the Portuguese to India, and is celebrated by our early voyagers.* Bishop Heber was compelled to deny himself the gratification of visiting it. Although a considerable part has been recently washed away with the soil by the freshes of the river, enough remains to make it "one of the noblest groves in the world."

The crossing of the Nerbuddah was a task of difficulty, and occupied great part of the next day. The Bishop slept at Oklaseer,† about four miles and a half from the southern bank. Thence he rode sixteen miles through a wild and jungly country, to Kimchowkee (Kimcatodrah), a large serai or choultry on the banks of the Kim. On the third day, a stage of fourteen miles brought him to the Taptee, and four miles more, through gardens and a deep sandy lane, to "the large and ugly city" of *Soorut* (beauty), by the natives pronounced

SURAT.

Narrow, winding streets, and high houses of timber frames filled up with bricks, the upper stories projecting over each other, describe this famous mart and emporium. A wall with semi-circular bastions surrounds it, which is still in good repair, although its destruction has been more than once talked of. The visits of no Sevajee are now to be feared; but the

* See p. 58 of our first volume. The natives say, that the tree sprang from the toothpick of a famous saint named Kuveer. The fact is, Kuveer is the Arabic *Kebir*, great.

† The Bishop calls it "a small village." Oklaseer contained, in 1812, nearly 9000 inhabitants.

facilities which a wall affords for the maintenance of a good police and the collection of the town duties, have been the inducements for preserving it. "The circuit of the city," says Bishop Heber, "is about six miles, in a semicircle of which the river Taptee or Tâpee forms the chord. Near the centre of this chord, and washed by the river, stands a small castle, with round bastions, glacis, and covered way, in which a few Sepoys and European artillerymen are stationed: it is distinguished by the singularity of two flag-staves, on one of which is displayed a union-jack, on the other a plain red flag, the ancient ensign of the emperors of Delhi. This arrangement was adopted, I believe, in courtesy, at the time when the East India Company conquered the fort from the Nawab of Surat, and has never since been discontinued, though the Nawab, like the Emperor himself, is now only a pensioner on the bounty or justice of the Government. In the neighbourhood of this fort are most of the English houses, of a good size, and surrounded with extensive compounds, but not well contrived to resist heat, and arranged with a strange neglect both of tatties and punkahs. Without the walls are, a French factory, containing some handsome and convenient buildings, but now quite deserted by their proper owners, and occupied by different English officers, who pay a rent to some country-born people, who pretend to have an interest in them; and a Dutch factory, also empty, the chief of which is only waiting the orders of his Government to surrender this, like the other Dutch settlements, to the English. The French factory had been restored to that nation at the peace, and a governor and several officers came to take possession. The diseases of the climate, however, attacked them with unusual severity. The governor died, and his

suite was so thinned, that the few survivors returned to the Isle of Bourbon, whence nobody has been sent to supply their place.

"The trade of Surat, indeed, is now of very trifling consequence, consisting of little but raw cotton, which is shipped in boats for Bombay. All the manufactured goods of the country are undersold by the English, except kincob and shawls, for which there is very little demand. A dismal decay has consequently taken place in the circumstances of the native merchants; and an instance fell under my knowledge, in which an ancient Mussulman family, formerly of great wealth and magnificence, were attempting to dispose of their library, a very valuable one, for subsistence. There is a small congregation of Armenians in a state of decay and general poverty. But the most thriving people are the Boras (who drive a trade all through this part of India as bunyans and money-lenders) and the Parsees These last are proprietors of half the houses in Surat, and seem to thrive where nobody else but the Boras can glean even a scanty maintenance. The boats which lie in Surat river, are of thirty or forty tons, half-decked, with two masts and two very large lateen sails. Vessels of greater draught must lie about fifteen miles off, below the bar at the mouth of the Taptee; but, except the ketches in the Company's service, few larger vessels ever come here. The English society is unusually numerous and agreeable, as this city is the station not only of a considerable military force, but of a Collector, a Board of Custom, a Circuit Court, and the Sudder Adawlut for the whole Presidency of Bombay, which, for the greater conveniency of the people, and on account of its central situation, Mr. Elphinstone has wisely removed hither. There is a very neat and convenient

church, which I consecrated on Sunday, April 17th, as well as an extensive and picturesque burial-ground, full of large but ruinous tombs of the former servants of the Company. Most of these are from 120 to 180 years old, and in the Mussulman style of architecture, with large apartments surmounted by vaults, and containing within, two or three tombs, exactly like those of the Mohammedans, except that the bodies lie east and west, instead of north and south. The largest of these buildings is that in memory of Sir George Oxenden, one of the earliest governors of British India, at the time when British India comprised little more than the factory at this place, and the then almost desolate island of Bombay. He could hardly at that time have even dreamed how great a territory his countrymen would possess in India; yet I must say, that the size and solidity of his sepulchre are not unworthy that of one of the first founders of an empire.

"I neither saw nor could hear of any distinguished Mussulman or Hindoo building in Surat. The Nawab's residence is modern, but not particularly handsome: he has no territory, but a pension of a lac and a half per annum. He sent me some civil messages, but did not call. He is said to be a young man much addicted to low company, and who shuts himself up even from the most respectable families of his own sect. I received civil messages and offers of visits from the Bora Moullah, the Mogul Cazi, and other learned Mussulmans, but excused myself, being in fact fully occupied, and a good deal oppressed by the heat, which almost equalled that in Kairah, and exceeded any thing which I had felt in other parts of the country. On the whole, Surat, except in its society, which is no where excelled in British India, appears to me an

uninteresting and unpleasant city, and, in beauty of situation, inferior even to Broach."*

Surat stands in lat 21° 11′ N, long. 73° 7′ E. It is considered as one of the most ancient cities in Hindostan, being mentioned in the Ramayuna; but it contains no Hindoo edifice of any consequence. The most remarkable is a Banian hospital similar to the one at Broach, which, at the time of Mr. Forbes's visit (1778), contained "horses, mules, oxen, sheep, goats, monkeys, poultry, pigeons, and a variety of birds, with an aged tortoise who was known to have been there for seventy-five years, together with a ward appropriated to rats, mice, bugs, and other noxious vermin"† The English factory at Surat, founded in 1615, was the first mercantile establishment of the Company within the Mogul dominions; and it continued to be the chief station till, in 1687, Bombay was made the seat of a regency with supreme authority over the rest of the Company's settlements.‡

Not far from Surat, pleasantly situated on the banks of the Taptee, there is a sacred village called Pulparra, famous for its seminaries of Brahmins and its banian groves, which are the resort of yogies, sunyassees, and pilgrims from the most remote regions of Hindostan. The whole district, Mr. Forbes says, is esteemed holy, and the waters of the Taptee are deemed to have an expiatory virtue. The cottages and arbours of the gymnosophists were wont to be crowded with visiters who came to witness the austerities of these miserable fanatics.

* Heber, vol. iii. pp 72–5.

† Forbes, vol. i p. 256. It is in this Writer's account of the Surat hospital, that the assertion occurs, that the overseers hire beggars for the vermin to feed on.

‡ See vol. ii. pp. 12, 17.

The Surat district is mentioned by Abulfazel as the chief settlement of the expatriated followers of Zerdusht, when they fled from Persia; and the Parsees still form a considerable portion of the population. In 1807, the city contained 1200 of the *Mobid* or sacerdotal class, and about 12,000 of the laity or *Behdeen* Parsees. The total population does not appear to have been accurately ascertained; but it is supposed to exceed 600,000 persons: if so, it is still, next to Calcutta, the most populous city in India.* The travelling distance from Bombay is 177 miles; from Poonah, 243; from Oojein, 309; from Delhi, 756; and from Calcutta, by Nagpoor, 1238.

At Surat, Bishop Heber embarked in a lateen-sailed boat for the mouth of the Taptee, where a vessel waited to transport him to Bombay. Here, for the present, we must take leave of him, while we gather up from other sources, further information respecting the provinces of Eastern and Central India.

CAMBAY.

We are indebted to the Oriental Memoirs of Mr. Forbes for the most full and particular description of various parts of the Gujerat province. In 1775, he attended the detachment of the Bombay forces sent to support the pretensions of Ragoba,† which landed near Cambay. Of this celebrated port, we have the following account.

"Cambay or Cambaut" (Cambayet), "once

* Hamilton, vol. i pp. 715, 722. Ayeen Akbery, vol. ii. p. 72. "Through the negligence of the soubahdars and their officers," says the minister of Akbar, "several parts of this circar are in the possession of the Europeans (Portuguese): among the number are Damaun, Surjaun, Tarapoor, Mahaun, and Bassein, which are cities and emporiums."

† See page 125 of our second volume.

famous in oriental history, is now entirely changed, and its grandeur mingled with poverty and desolation. Uninhabited streets, falling mosques, and mouldering palaces indicate its ancient magnificence and the instability of human structures. Formerly, every street was fortified and defended by gates: a few in the principal streets remain, but the greater part have shared the common fate of the city. The *durbar*, or nabob's palace, is almost the only large edifice in good repair. Its exterior appearance is far from elegant: within, it abounds with small rooms and porticoes, surrounding open squares embellished with gardens and fountains in the Mogul taste. Adjoining the *durbar* is a handsome mosque called the *Jumma Mesjed*: it was anciently a Hindoo pagoda, converted into a mosque when the Moguls conquered Gujerat. The idols which then adorned it, are buried beneath the pavement. It forms a square of 210 feet: a succession of domes of different dimensions, supported by pillars, compose a grand colonnade round the interior area. This temple was once paved with white marble; the greater part is now removed and replaced with stone. Over the south entrance was a handsome minaret. Its companion, having been destroyed by lightning, was never replaced.

"Cambay is also celebrated for a curious Hindoo temple, which I frequently visited. I was first conducted into an open court, its walls adorned with a variety of small sculpture and images in separate niches. On the east side is an inner temple, the whole length of the outer square, but only six feet wide, in which are placed a number of statues, nearly of the human size; many of white marble, some of black basalt, and a few of yellow antique: inferior deities, cast in silver, brass, and other metals, were

ranged below them. After a present to the Brahmins, we lighted candles, and descended thirty feet into a large subterranean temple, covered with a dome, and entirely dark. On three sides of this temple are a number of empty niches a little above the floor; and on the east is an opening into another narrow temple, the length of the large one, which contains five images of white marble, sitting in the eastern manner, two on each side of a throne placed under a magnificent canopy in the centre, which contains the celebrated statue of Parisnaut.* I cannot praise the artist's skill: although superior to most I have seen in India, the countenances express no character; the limbs have neither strength nor elegance, and are destitute of the graces which characterise the sculpture of ancient Greece.

"In the suburbs of Cambay are some large mausoleums and Mohammedan tombs in the form of octagon and circular temples, many in a beautiful style of architecture, and the sculpture of some is exquisitely fine.† From the quantity of wrought stones and scattered relics of marble at Cambay, we may judge of its former wealth and magnificence...... Cambay was formerly celebrated for manufactures of chintz, silk, and gold stuffs; the weavers are now few and poor, nor is there a merchant of eminence to be met with, except the brokers under English protection. The population and opulence of this city must have been considerable, when the duties on tamarinds alone amounted annually to 20,000 rupees.

* The Author was not aware that he was describing a Jain temple. See p. 258 of our third volume.

† The grandest of them is said to have been erected to the memory of an "eminent Mogul," who, during a grievous famine, which almost depopulated the province, offered in vain a measure of pearls for an equal quantity of grain, and perished of hunger.

Two principal causes for its decline are, the oppressive government of the Nabob, and the retreat of the sea, which once washed the city walls, but now flows no nearer than a mile and a half from the south gate.* In this city and its surrounding domain, are 50,000 wells and some very fine tanks; but the Nabob to prevent the Mahratta armies from encamping near his capital, drained most of the lakes and cut off their resources.

"Indigo was always a staple commodity at Cambay, where a large quantity is still manufactured. Carnelions, agates, and the beautifully varied stones im-

* Tavernier assigns the retiring of the sea as one of the chief reasons why Cambay had, in his time, lost the greater part of its trade. Formerly, he says, little vessels easily anchored by it, but then they could not ride within five or six leagues of the city. Tieffenthaler says: "Ships could formerly approach the walls of the city; but the port is now removed half a mile (German) distant, since the waves which beat against it have diminished in volume. It would be worth while to ascertain why the tide comes in now with less force than formerly. It is notorious that, only seven years ago, the flood rushed up the gulf with so much violence and rapidity, that a horseman riding at full speed could scarcely escape from the waves. But at present (that is to say, in 1750, when I visited the port), the waves approach with so slow and gentle a flow, that the vessels at anchor receive no additional shock, and they can reach the walls of the city only in the very strong tides, or perhaps in the rainy season. The cause of this singular tide may be referred to the accumulation of sand which the flood has gradually cast upon this shore. Formerly, when the sand was heaped at the entrance of the gulf, and the shore of Cambay was much lower, the waves tending from S. to N., having at length opened a passage, broke with united force upon the shore as in a ditch; but, in process of time, the waves brought sand with them, and the gulf began to become level and to fill. This is why the tide now comes in more gently, although it strikes with greater rapidity against the western shore of the gulf."—Bernoulli, *tom.* i. p. 382. Hamilton states, we know not on what authority, that the tides of the gulf near Cambay, rise and fall forty feet (vol. i. p. 606). The flood-tide rushes in like the bore at Calcutta; but we suspect that the phenomena vary greatly at different seasons,

properly called mocha-stones, form a valuable part of the trade. The best agates and carnelions are found in peculiar strata thirty feet under the surface of the earth, in a small tract among the Rajepiplee hills on the banks of the Nerbudda: they are not to be met with in any other part of Guzerat, and are generally cut and polished at Cambay. On being taken from their native bed, they are exposed to the heat of the sun for two years: the longer they remain in that situation, the brighter and deeper will be the colour of the stone. Fire is sometimes substituted for the solar ray, but with less effect, as the stones frequently crack, and seldom acquire a brilliant lustre. After having undergone this process, they are boiled for two days, and sent to the manufacturers at Cambay. The agates are of different hues: those generally called carnelions, are black, white, and red, in shades from the palest yellow to the deepest scarlet.* The variegated stones with landscapes, trees, and water beautifully delineated, are found at Copper-wange (Cubbeer-punje), the five tombs, a place sixty miles distant.†

"When the English troops landed at Cambay, although fallen from its ancient importance, it was the residence of many *shah-zadas*, descendants of the Persian kings and nobles who left that unfortunate country the beginning of the eighteenth century,

* The carnelion-mines are situated near the village of Neemoodra, in a very wild jungle, and consist of numerous shafts worked down perpendicularly, about four feet wide, the deepest about fifty feet. The soil is gravelly, chiefly of quartz reddened with iron and a little clay. On the spot, the carnelions are mostly of a blackish olive colour, like common dark flints, others somewhat lighter, and some lighter still, with a slight milky tinge; but it is quite uncertain what appearance they will assume after they have undergone the process of burning.—Hamilton, vol. i. p. 705.

† The Kuppur-punje hills are supposed to be the Sardonyx mountains of Ptolemy.

when Shah Hussein was murdered, and the Affghans usurped the sovereign authority: these were followed by many more, who abandoned Persia when Nadir Shah seized the throne, and destroyed the royal line of Suffees. Ahmedabad, then under the Mogul government, and Cambay, were the favourite asylum of these unfortunate emigrants, and of many Persians who accompanied Nadir Shah in his memorable expedition to India, and remained there with their plunder. Cambay has also been the retreat of others who have quitted Persia during subsequent distractions. The Persian language was spoken in great purity there, and there was as much etiquette at the *durbar*, as in the most refined courts of Europe." *

The trees which shade the houses of Cambay, are filled with monkeys, squirrels, doves, and parrots. The royal tiger and the leopard are numerous in the adjacent *pergunnas*, and Mr. Forbes was shewn the skin of a lioness which had been recently found with her whelps in a forest near the river Sabermatty, not many miles from Cambay.† Hyenas, wolves, and wild hogs, and a variety of deer, elks, and antelopes, abound in the uncultivated tracts of Gujerat. The oxen are esteemed the finest in India: "they are perfectly white, with black horns, a skin delicately soft, and eyes rivalling those of the antelope in brilliant lustre." Some of those reared in the northern part of

* Forbes, vol. ii. pp. 16—26.

† An interesting account of a lion-hunt, by Sir Charles Malet, is given in the Oriental Memoirs. The beast that was killed, "was called by the natives *oontia-baug*, or camel-tiger, and is esteemed the fiercest and most powerful of that race. Its colour was that of a camel, verging to yellow, but without spots or stripes, not high in stature, but powerfully massive, with a head and foreparts of admirable size and strength."—Forbes, vol. iii. p. 94. See page 69 of our first volume.

the province are noble animals, and will travel, yoked to a hackery, from thirty to forty miles a day. *

There are two roads from Cambay to Ahmedabad, of which it was the port; the upper road, by Kairah, and the lower, which is somewhat shorter, by Dolka. The distance is between forty-five and fifty miles. Its appearance in 1780, is thus described.

AHMEDABAD.

" THE imperial city of Ahmedabad" (situated in lat. 23° 1′ N., long. 72° 42′ E.) " is built on the banks of the Sabernatty, which washes its western walls. From being formerly one of the largest capitals in the east, it is now only five miles and three quarters in circumference, surrounded by a high wall with irregular towers every fifty yards: there are twelve principal gates and several smaller sally-ports. Ahmedabad was built in the year 1426, by Sultan Ahmed Shah, on the site of a more ancient town.† In its greatest splendour, it extended, with the suburbs, twenty-seven miles in circumference. Thevenot, who visited it in the seventeenth century, says, it was then seven leagues; and the Ayeen Akbery thus describes it:—" There are two forts, on the outside of which is the town: it formerly consisted of 360 *pooras* or

* Forbes, vol. iii. p. 99.

† " The Sultan, being on a hunting party at a great distance from Gulburga, his usual place of residence, was so delighted with this spot, that he resolved to build a magnificent city, and call it after his own name" Tieffenthaler says, it was founded on the site of the town of Assaul. The little river Sabarmoti, he says, " issues from the great lake Rai-Sagar in Oodipoor, and, running under ground like Arethusa, is said to lose its waters."—Bernoulli, *tom.* i. pp. 374, 6.

quarters; but only eighty-four are now in a flourishing condition. In these are a thousand mosques, each having two large minarets, and many wonderful inscriptions." On every side, nodding minarets, decaying palaces, and mouldering aqueducts, indicate the former magnificence of the city. Much of the space even within the walls, is now covered with ruins, or appropriated to corn-fields and fruit-gardens. Some of the streets are broad, but not planted with rows of trees, as mentioned by Mandesloe and other travellers, neither are they paved. The triumphal arches, or three united gates, in the three principal streets, with the grand entrance to the *durbar*, still remain. The mosques and palaces of the Patans still give evidence of their original magnificence. The streets were spacious and regular; the temples, aqueducts, fountains, caravanserais, and courts of justice, well arranged. You (now) behold the most heterogeneous mixture of Mogul splendour and Mahratta barbarism; a noble cupola, overshadowing hovels of mud; small windows, ill-fashioned doors, and dirty cells, introduced under a superb portico; a marble corridor, filled up with *choolas* or cooking-places, composed of mud, cow-dung, and unburned bricks.

"Sultan Ahmed enriched the city with a variety of public structures, especially a magnificent *Jumma Mesjed*. It stands in the centre of the city, adorned with two lofty minarets, elegantly proportioned and richly decorated.* From the summit, you command an

* The most remarkable circumstance attaching to this mosque, is the vibration produced in the minarets rising from the centre of the building, by a slight exertion of force at the arch of the upper gallery. "Many theories have been suggested to account for this, but they all fail of affording a satisfactory explanation of this architectural phenomenon; which is still further involved in

extensive view of Ahmedabad and the Sabermatty, winding through a wide champaign. The domes are supported by lofty columns, regularly disposed, but too much crowded: the concave of these cupolas is richly ornamented with mosaic and fretwork. The portal corresponds to the rest of this stupendous fabric, and the pavement is of the finest marble. This mosque occupies the western side of a large square, in the centre of which is a marble basin and fountain; the other sides are surrounded with a corridor of elegant columns, forming a cloister, the interior walls and cornices of which are ornamented with sentences from the Koran, emblazoned in a beautiful manner. An uncommon degree of solemnity characterises this *jumma mesjed* Grandeur and simplicity unite, and fill the mind with reverential awe. Near it is a grand mausoleum in memory of Sultan Ahmed and two of his sons. Beyond it is the cemetery of the sultanas, princesses, and favourite officers of the haram. No domes or temples cover their marble tombs; they are shaded by cypresses and pomegranates, surrounded with flowering shrubs.

"The mosque built by Sujaat Khan, though less magnificent, is more elegant than Sultan Ahmed's; the columns and arches are finely proportioned, and the whole structure, of the purest white marble, surrounded with the dark foliage and glowing scarlet blossoms of the pomegranate, had an uncommon effect. The precincts contain a handsome mausoleum in me-

doubt by the circumstance of one minaret partaking of the motion of the other, although there is no perceptible agitation of the part connecting the two on the roof of the building" See Captain Grindlay's Indian Scenery, Part I. Mr Forbes makes no mention of the phenomenon This beautiful building has been much injured by a recent earthquake.

mory of the founder, and a fountain of excellent water: near this is the falling palace of this benevolent nobleman, once a sumptuous edifice, now an extensive ruin... The Ivory Mosque, although built of white marble, has obtained that distinction from being curiously lined with ivory and inlaid with a profusion of gems, to imitate natural flowers, bordered by a silver foliage on mother-of-pearl. One of the principal mosques was formerly a Hindoo temple. . . The zealous Aurungzebe converted it into a *musjed*, and ordered a cow to be killed there, in order to prevent the Hindoos from ever entering it. Thevenot mentions the mausoleum of a cow that was buried at Ahmedabad, covered with a dome supported by six pillars, which I could not find out. He also describes a banian hospital, similar to that at Surat.

"The former consequence of Ahmedabad may be ascertained from its being one of the four cities where the Emperor Akbar permitted gold to be coined; the other three allowed that distinguished privilege, were Agra, Caubul, and the capital of Bengal. Ten cities were indulged with a royal mint for silver; and in twenty-eight, they coined a copper currency....

"Not far from the city wall is a beautiful lake, called *Kokarea*, about a mile in circumference, lined with hewn stone and a flight of steps all round. The four entrances, which were, probably, formerly approached through avenues of the red tamarind-tree, are adorned with cupolas supported by pillars. In the centre is an island with a summer palace and gardens, shaded by the red tamarind; a rare tree, equal in size and beauty to the common tamarind, with a fruit far more delicious, and sent as a confection to distant parts of India. The palace was in ruins, and the gardens neglected. Among a variety

of trees still standing was a very uncommon species of the palmyra: after growing up in a straight stem to a considerable height, like others of that genus, it shot forth upwards of forty branches, with a tuft of spreading leaves at the extremity of each branch, like the common *borassus flabelliformis*. A bridge of forty-eight arches formed a communication with the island, which, like all the surrounding ornaments, is in a state of dilapidation.

"At a short distance from Kokarea is the Dutch burying-ground, containing several handsome tombs in the style of the Mogul mausoleums, a dome supported by pillars. Some of the inscriptions are dated at the commencement of the seventeenth century, when the Dutch had a factory here. We were shewn the spot where the English Company's factory stood in 1614.... Few traces of its (former) commerce remain, except some small manufactures of chintz and kincobs, and some of lackered work, ornamented with gold and silver, for escritoirs, boxes, and palanquins, made only when previously bespoken. They began and finished for me an elegant sandal-wood escritoir, lackered with black and gold, in ten days.

"At Sercaze, a sacred place five miles from Ahmedabad, is a very grand *musjed*, said to be an exact imitation of the temple at Mecca: it also contains a complete model of the Kaaba.*.. Among other excursions, we spent a delightful day at *Shah Baug*, the royal garden, a summer palace two miles from the city, pleasantly situated on the banks of the Sabermatty. Although built nearly two hundred years before, by the Emperor Shahjehan when viceroy of

* Tieffenthaler mentions it as a magnificent mausoleum, erected by Gaus Ahmed, King of Gujerat.

Gujerat, it was still in excellent repair. The saloon was a fine room, the wall covered with shell *chunam*, a white stucco polished like the finest alabaster, and the cieling painted in small compartments with much taste. The angular recesses lead to eight small octagon rooms, four below. and as many above, with separate stairs to each; they are finished in the same style as the saloon, the walls like alabaster, and the cieling neatly embossed. The flat roof commands an extensive prospect; the substructions form a cool retreat under the saloon and a surrounding platform, ornamented with small canals and fountains; they are on a level with the flower-garden, which reached to the river. The park and pleasure-grounds extended from the palace to the city gates: they were enclosed by a high wall, now in ruins. Little of the gardens remains, except broken fountains, aqueducts, and a few trees; some of foreign appearance. The zenana, or Sultana's palace, was situated at a little distance from the royal mansion, on the bank of the Sabermatty, with separate gardens, baths, and fountains. The apartments for the officers and attendants of the court were still further detached. It now exhibits a scene of solitude and ruin, except the palace itself. The princely gardens still boast of some noble cypresses, cedars, palmetos, sandal, and cassia-trees, with mango, tamarind, and spreading fruit-trees. About a mile from Shah Baug is a large reservoir constructed by a nurse to one of the kings of Gujerat, and still called the Nurse's Well.* It is all of hewn stone, surrounded with galleries ascended by circular steps, and a dome supported by

* Some accounts, we are told, attribute the erection to a rich dancing-girl, who erected it with the produce of one of her ancle-jewels: the other, she is reported to have thrown into the water to reward the search of the diver, but it has never been recovered.

light columns over each: these galleries communicate with the principal stairs,—leading down to the water through double rows of pillars and pilasters. There is a handsome mosque near it, where the body of the foundress is deposited in a costly tomb.

"Notwithstanding all its splendour, Ahmedabad was called by Shahjehan, who was long resident there, Gueidabad, or the city of dust, from the abundance of dust in the dry season. After the prevalence of the hot winds, before the setting in of the rainy season, it is still one of the warmest and most dusty places I ever visited... The external atmosphere, for many hours in the day, (during the hot winds,) was insupportable: the heavens were as brass, and the earth like heated iron; and we were obliged to confine ourselves in dark rooms, cooled by *tatties* or screens of matted grass, kept continually watered."*

Ahmedabad continued to be the residence of the Mogul governors till about the year 1732, when the province was conquered by the Mahrattas. The nabob fled to Cambay, and was permitted to retain a small territory on payment of the *chout* or tribute. Ahmedabad remained in possession of the Mahrattas till 1779, when it was taken by storm by the British force under General Goddard. At the peace of 1783, it was, however, restored to the Peishwa with the reservation of

* Forbes, vol. iii. pp. 117—147. Seven miles from Ahmedabad, on the road to Dolcah, there is a "sacred spot" called Peerana, where are some costly mosques and mausoleums of white marble, gaudily ornamented, erected to the memory of certain Mohammedan saints. "The tracery of the windows is extremely neat, and filled with stained glass from Europe" *Ib.* p. 161. At Betwah (or Puttowah), a suburb now five miles S of the city, there are also some magnificent mausoleums of the Patan princes. *Ib.* 101. Near Mahmoodabad, ten miles from Ahmedabad, is "the Roza, or tomb of the vizir of Sultan Mahmoud;" a very beautiful specimen of sepulchral architecture, picturesquely situated in a grove of mango-trees. See Grindlay's Views. Part 4.

the Guikwar's privileges ; an arrangement productive of an endless series of disputes and disorders, which terminated only with the destruction of the Peishwa's power. In 1812, Ahmedabad was visited by a pestilence, which completed its misfortunes by carrying off nearly half the population, estimated by the Baroda resident at 200,000 persons. Its distance from Bombay is (by the dâk road) 321 miles ; from Poona, 389 ; from Delhi, 610 from Calcutta by Oojein, 1234.

DHUBOY.

MR. FORBES, to whom we are indebted for the preceding description of the Mohammedan capital, was appointed collector of the pergunnah of Dhuboy, during the short time that it was in possession of the English, prior to its cession to Sindia, in 1783. The town of that name is situated 38 miles N. E. of Broach, in lat. 22° 9′, long. 73° 25′. Although in a state of rapid decay, it was still supposed, in 1780, to contain 40,000 inhabitants, among whom were only 300 Mohammedan families, and no Parsees. The remains of fortifications, gates, and temples, indicated its former magnificence. The city is rather more than two miles and a quarter in extent, the fortifications forming nearly an exact square. In the rainy season, it is completely insulated by large lakes, so that the cattle swim in and out of the gates every morning and evening "The profusion of hewn stone and remains of sculpture scattered about Dhuboy," Mr. Forbes says, "is astonishing. The walls and towers were built entirely of large square stones. The west front, the only part remaining in any degree of perfection, presents a grand view of the ancient fortifications : the *terre-plein*, several feet broad, is supported by a colonnade of pillars, which form a casc-

mate or covered piazza, the whole length of the wall, which, when in repair, must have afforded excellent accommodation for an Indian garrison. This colonnade, half a mile in length, resembles the porticoes in front of the barracks at Pompeia .The city gates are all strong and beautiful: there is a double gate in the centre of each face, with a spacious area between, surrounded with a corridor and rooms for the guards. But the eastern portal, called, by way of eminence, the Gate of Diamonds, and the temple connected with it, present the most complete and elegant specimen of Hindoo taste I ever saw. In proportion of architecture and elegance of sculpture, it far exceeds any of their ancient or modern structures I have met with; and the sculpture is superior to the figures at Salsette and the Elephanta This beautiful pile extends 320 feet in length. Rows of elephants richly caparisoned support the massive fabric. The architraves and borders round the compartments of figures, are very elegant; and the groupes of warriors on horseback, on foot, and on fighting elephants, approach nearer to the classical bas-reliefs of Greece, than any performances in the excavations of the Elephanta. The warlike weapons of the soldiers, with their armour, as also the jewels, chains, and ornaments in the caparisoned horses and elephants, are admirably finished. There is likewise a profusion of lions, camels, birds, and serpents. In one compartment, a man and woman standing under a plantain-tree, with an infant at their feet, are very conspicuous: it forms a separate groupe, resembling the general representation of Adam and Eve in paradise. The serpent, however, made no part of the sculpture, although a prominent subject in other places. In the eastern portal, the *cobra di capello* was very distinguishable.... ..The principal

image in the temple is said to have diamond eyes: from their magnitude, I doubt their reality. Whether this portal was dignified with the appellation of the Gate of Diamonds from those brilliant eyes of the deity, or from its costly architecture, I cannot say .. . This gate was the general morning rendezvous of the Brahmins and principal inhabitants, shady trees protecting them from the heat......Within the walls is a tank lined with hewn stone, having a flight of steps all round, three quarters of a mile in circumference. This magnificent reservoir is supplied not only by the periodical rains, but also from receptacles without the walls, by means of a stone aqueduct communicating with the tank, which it enters under a small temple in the hallowed groves, forming a cascade, with a picturesque effect." *

The opening of this aqueduct at the commencement of the rainy season, Mr. Forbes says, is celebrated by a festival of several days, and with rejoicings similar to those which attend the cutting of the bank of the Nile at Cairo. Dhuboy is the only fortified town in the district, which comprises eighty-four villages: some of these had been deserted during the troubles. The soil is generally rich and loamy,† producing fine crops of *batty* (rice), which is the staple grain, *bahjeree* (*holcus spicatus*), *juarree* or *cush-cush* (*holcus sorghum*), and other species of grain, with a variety of leguminous plants; also, cotton, sesamum, palma-christi, mustard-seed, sugar-cane, hemp, flax, ginger, turmeric, and plants for dyeing. ‡

* Forbes, vol. ii. pp. 294; 327, 8; 330, 1; 346, 7.

† "It appears from the banks of the Nerbuddah, as well as from those of the Mhye, that Guzerat, in this part, is a black rich soil, to the depth of thirty or forty feet, resting on fine hard sand."—Fifteen Years, &c. p 332.

‡ We have endeavoured to give the substance of the information

KATTYWAR.

For some further information with respect to the province of Gujerat, more especially the western parts, we shall avail ourselves of the desultory pages of the Author of "Fifteen Years in India," who, in 1815, accompanied the British force sent to reduce the fort of Juria, on the Gulf of Cutch. On the 11th of June, the regiment stationed at Baroda marched for Kattywar; and two marches brought them to the populous town of Petland Two days afterwards, they crossed the Sabramutty, just below the junction of the Menderi and the Serry, at the village of Pallah*; and in another march, reached Dolka, "an extensive Moorish town, exhibiting the ruins of former splendour. Its grand mosques and tanks are sinking under the mouldering hand of time, and the town does not contain one-third of its former inhabitants." After passing the desert space between the Gulfs of Cutch and Cambay, they reached Lamree, a large walled town with high towers; ceded to the Company, but governed by its own rajah under a *zemindaree* tenure Two marches more brought the army to Raunpore, situated on the Bauhadie river, which presented a melancholy picture of former greatness now in ruins: its old castle is a military post, then occupied by a serjeant's party from Kairah All the towns in this part are walled, and the country presents a very warlike aspect Since leaving Powanghur, not a hill had been seen; but, two marches north of Raunpore, the hills of Kattywar began to diversify the scene. The country here presented a melancholy

* relative to this pergunnah, which the Author has injudiciously diffused over three chapters, comprising 140 quarto pages.

aspect, all the villages being nearly in ruins; and fine plains, which bore traces of former cultivation, being reduced to a barren waste. Three days more brought the troops to Wankineer; "a town romantically situated on an island, with a chain of hills rising one above another just behind it. The interior has nothing to engage admiration; the streets are narrow, and many parts of it, particularly the mosques, are in ruins." The island is formed by the confluence of the river Muchoo with the Patalia: during the rains, the latter stream inundates the streets, but, in the dry season, it diminishes to a slender stream in a low bed.* Wankaneer is fortified, and may contain 5000 houses. It stands in lat. 22° 27′ N, long. 70° 58′ E.

On the 17th of July, the troops reached the right bank of the Adji, which was forded with great difficulty, owing to the rapidity of the stream and its rocky bed. On the following day, they drew near to Juria, a place of considerable strength. The walls, of soft granite, are about twelve feet high and nine thick, surmounted by a parapet six feet high and two thick; and at about thirty paces' distance outside, is a rampart of earth with a fosse. The streets are narrow, and the houses poor. Not a shot was fired, for the chief submitted immediately; and Colonel East moved his camp shortly afterwards to the banks of the Oonde, a fine clear stream, and thence to Dherole, a populous walled town, situated on another fine stream, where forage was plentiful. The surrounding country is highly cultivated, and the fields are well inclosed with hedges of prickly pear, while the landscape is enlivened

* Hamilton, vol. i. p. 650. Owing to this circumstance, it is added, the river takes its name, in allusion to Patala, the infernal regions. But *patal* or *puttul* also signifies a channel. Mr. Wallace calls the river on which Wankaneer stands, the Mutsvee.

by plantations of baboul and tamarind-trees. Like all the other towns in this part, Dherole had been half dispeopled by "the great famine." Here, in the beginning of September, the regiment was attacked by a fatal epidemic.* On moving to high ground near the village of Ballachoova, with the cool ocean in front, the fever was arrested.

From this place, repassing Juria, the troops marched to Wadwan (or Wudwan), a large town, at that time belonging to the Peishwa. A considerable proportion of the inhabitants are Jains, who have a temple here, containing nearly one hundred figures in white marble, of different sizes, but in the same posture.† The fort, which is modern, was of sufficient strength to withstand a siege of two months from the Guikwar in 1805. Ghee, hemp, and leather are brought to this place from Puttenwara, whence they are carried to Bhownagur on the Gulf of Cambay.‡ The country about Wudwan seemed to be recovering from the dreadful effects of the famine, but every where presented the melancholy signs of partial depopulation; the fertile plains being quite a waste, overrun by wolves, jackals, wild asses, hogs, and antelopes, with wild duck, partridge, quail, snipe, and bustard in abundance.

On the 6th of December, the force arrived at the ancient city of Halwad, now almost a heap of ruins.

* "In a few days, 140 men were in hospital, out of 436, the total present of the 65th regiment. The progress of the fever was so rapid, that in thirty-eight hours its victims were lifeless."

† "The dark recess (in which they are placed) being profusely illuminated, the images, having bright, sparkling eyes, produce such an effect on the observer at the distance at which he is kept, that really the scene is awfully grand."

‡ Hamilton. Wudwan is in lat. 22° 29′, long. 71° 37′.

It stands on a bed of fine granite,* watered by numerous streams as clear as crystal, which nourish a luxuriant vegetation. "The walls of the town are, like its palaces, mouldering to decay. Along one face of it, there is a very extensive tank, then covered with weeds, and affording a fine retreat for shoals of bald-coots. Along its banks are the tombs of many a Moslem warrior. But the palace, the walls of which once resounded with the voices of ambitious courtiers, is tenantless; and the *durbar*, supported by massy pillars, is an asylum for the owl and the bat. Many of the mausoleums in the cemetery are costly temples, composed of hewn stone, with statues of gods and heroes in marble." There is at Halwad, a very ancient temple dedicated to Mahadeo, near a fine *boolee* which forms a highly picturesque and interesting object.†

From Halwad, the regiment proceeded for Cutch. The first march towards the river Puddar, was to the village of Wantwadder, pleasantly situated on a stream called Bansana. The next day, they passed the ruins of a large depopulated village called Gentilly, and encamped near the Run, which is thus described.

"From this place to the coast of Cutch, the distance is about ten miles. During the monsoon, when the wind blows violently up the Gulf, it presents a body of deep water; for the flow of the great tides which so much astonished the soldiers of Alexander, covers the whole of it, and, together with the deluge of waters down the Puddar, the bed of which is near

* This rock, the Author says, appears more or less on the surface throughout Kattywar, "so that its external appearance is not unlike that of Ireland in many parts."

† See Captain Grindlay's Indian Scenery, part I.

the middle, renders it quite unfordable. At present, there was not any water on its surface, and it was hard and level as a board within our observation. This sandy bed is almost wholly incrusted with fine salt, which, in some places, is so thick, that it might be dug up and carted off. This incrustation produces a most beautiful mirage It appears to the eye like a placid lake of great extent, studded with islands; and the shining surface gives to every little object of a different colour, a seeming magnitude, which the eye converts into ten thousand familiar shapes. The troops found no difficulty in crossing the Run. In some parts, however, the guns sank very deep in mud and quicksands, wherefore it became necessary often to change the direction, and carefully to examine the ground. Great quantities of dead fishes, quite hard and dry, were seen all over it....In the vicinity of the Run, the evenings and mornings were remarkably mild and pleasant, while at a distance, both on the approach and the departure, they proved bitterly cold. It is probable that the heat absorbed by the sandy Run during the day, and given out at night, may produce this local temperature."*

CUTCH.

BEFORE the force marched into the interior, it was deemed necessary to have possession of some place of

* Fifteen Years in India, pp. 349–352. Hamilton states, that the Run or Erun (*i. e.* morass), which extends, during the monsoon, from the Gulf of Cutch to that of Cambay, covers a surface of 8000 square miles. It is in many parts very shallow, only a few inches deep. On the north side, the Run was crossed by the embassy returning from Sinde in 1809, where its extreme breadth was about sixty miles, but many parts at that time exhibited both pasturage and scanty cultivation. The wild ass is found on the shores of the Run, in herds of sixty or seventy.—Hamilton, vol. i. pp. 593—5. Cutch (properly Cach'ha) signifies a morass.

strength near the sea; and the fort of Anjar was pitched upon. The troops moved in a westerly direction, keeping parallel to the Run, through an open and pleasing country, but presenting few traces of culture and population. The first halt was at Kattaria, a ruined town, in which were found about a hundred inhabited huts, surrounded with a dry stone rampart and parapet with small towers. The ruins extend a mile from it in all directions. Well-built stone houses of three stories were seen roofless and deserted; while, beneath their walls, the inhabitants were sheltered in little thatched mud hovels. This part of Cutch had, for a long time, been the theatre of contest between the Rajahs of Murvee and Malha and the Row of Bhooj. In common with Kattywar, too, it had suffered from the desolating effects of famine. The climate, at this season, was found agreeable and temperate. The inhabitants are robust and healthy, and have a bold, commanding appearance Their women are fine: even the common *ryotees*, or labourers' wives, are described as plump and blooming, with light-brown complexions and an intelligent physiognomy; and their children are very pretty.

The troops encamped, the second day, at a large village called Omrallah. The next day, they halted at Whound, a large town, fortified with a mud wall, stone towers, and dry ditch, situated between two ranges of hills; the valley was clothed with a fine crop of bearded wheat. Passing the strong hill-fort of Budzou, and the large village of Sekra, they encamped, the third day, near the village of Punkaseer,—a beautiful spot, with a wood of *baubool** on one side, and a

* The gum which exudes from this tree, is used as food by the poor inhabitants of the jungles.

large tank and pretty village on the other, surrounded with smiling fields of fine wheat. Near this place were seen numerous sepulchral stones, on which are rudely sculptured the figures of warriors on camels, horses, and elephants, in the attitudes of throwing the spear and wielding the sword. In all the cemeteries are found representations of women performing *suttee* with their dead husbands in their arms, and others carrying infants for sacrifice. The next encampment was near a respectable town called Cheekansir; and on the following day they marched to Anjar

This town, which is about two miles in circumference, is surrounded with a wall about twelve feet high, surmounted with a parapet of six feet. It was at this time garrisoned by 300 Arabs, who made a respectable defence, till a breach had been effected, and their guns silenced Possession was then taken of the town and district in the name of the British Government; and they have been placed under a commissioner deputed by the Bombay Presidency Anjar stands in lat. 23° 3′ N., long 70° 11′ E. The streets are wide and regular; the houses well built of stone, tiled, and white-washed. There are two fine pagodas; one belonging to the Jains, containing the usual assemblage of holy images of white marble, and the other Brahminical In the gardens and groves that surround the town, there are numerous temples and monuments well worthy of observation, besides a Mussulman cemetery and several neat mosques The population is very considerable, and the place seemed in a flourishing condition. Some of the women were beautiful, and of complexions almost fair. The temperature, in the month of December, was found as low as 50° of Fahrenheit Anjar is nearly ten miles from the Gulf, but communicates with it by the little

bunder or wharf of Toonea, in front of which is a creek running up from the Gulf* The possession of this place has opened a communication with Juria, Murvee, and Bombay.

From Anjar, the British force marched for the capital. The route lay at first in a north-west direction, through a country pretty well cultivated and tolerably populous, to a village called Ratnaur. Near the encampment were discovered some lime-pits running under ground to a vast extent, being lighted and ventilated by shafts. Here, the poor natives had concealed their valuable property and implements of husbandry, which fell into the hands of the lawless followers of the army. Turning eastward, the troops now entered a mountainous range, very wild, and the passes so strong, that a brave handful of men might make an effective defence. The battering train was here dragged along with great difficulty. On arriving at a deserted village called Vuddar, an extensive valley presented itself, bordered by picturesque hills, interspersed with beautiful little villages of nicely white-washed houses, amid green fields of wheat and cotton. To the right appeared a very high mount crowned with pagodas; and to the left were seen the towers of the citadel of Bhooj, a strong and high hill-fort.

BHOOJ.

The city is situated in the plain about half a mile S.W. of the fortified hill, and forms nearly a square,

* The principal port of the Anjar *pergunnah* is Rohur, about 12 miles E. by S. from Anjar town, and 30 miles from Wowania, on the opposite coast of the Gujerat peninsula. The passage is generally performed in two tides. Tahej, the capital of Cutch in 1582, is supposed to have been situated to the N.W. of Anjar, but its site has not been ascertained.—Hamilton, vol. i. pp. 599, 600.

three quarters of a mile in length, surrounded with a stone wall, flanked with round and square towers. The streets are narrow and dirty; but the houses are in general strong stone buildings, intermixed with mosques and pagodas. The Row's palace is a very ancient, gloomy pile, within a high and strong wall with towers.

"Like Anjar, the city of Booje-booje* is surrounded with gardens, temples, and tanks, and numerous monuments illustrative of manners and customs. Every where are seen memorials of the performance of *suttee* and infanticide; with commemorations of the actions of the illustrious dead, whose tombs have become objects of adoration. Some of the temples, huge in size, present a multitude of elaborate decorations. Tigers, lions, elephants, monkeys, and an endless variety of fanciful objects, cut out of stone, ornament these fabrics, which are covered with statues of their gods. The mausoleum of Row Lacka, the grandfather of the present King, deserves particular notice, on account of its magnificence, and the sacrifice of human life which it commemorates. The interior building, on which rests a great dome, is a fifteen-sided figure, twenty-four feet in diameter; and in each angle stands a full-length marble statue of a lady who performed *suttee* with him. They are represented in the bloom of beauty, richly dressed, decked out in jewels, and holding instruments of music. In the centre of the building, where the ashes are deposited, there is a marble head-

* The proper name of the city, it seems, is simply *Bhooj*, the duplication being a mere conventional corruption. Tieffenthaler says: "This place has received its name from a serpent The fact, indeed, is certain, that they worship there a serpent, which is fed every day with milk and rice. It has the name of *Bhouj-bavan*, which signifies the serpent fifty-two ells long.—Bernoulli, *t.* i. p. 396.

stone, with an inscription, and the emblematical representation of an arm, ornamented with bracelets. The execution of the whole does great credit to the artist; and the building would be considered as a beautiful ornament in any city in Europe. Around the inner apartment runs a grand viranda, which, supporting smaller domes, forms the structure externally into a square, and at each angle there is a great entrance. A large stone elephant faces the magnificent flight of steps leading up to the grand portico, on the platform of which are two statues of Europeans in fantastic dresses, placed as guards. The pillars by which this viranda is sustained, are covered with most extraordinary figures, cut out of the solid stone. The mausoleums of Futteh Mahomed, a celebrated Moslem general, and of Dadajee, a saint, are rich pieces of Moorish architecture, carved and worked up with stucco, so as to resemble marble. Their tombs are covered with rich embroidered stuffs. Those of Mahomed Puny and Row Rudder, are also very curious objects: the latter, it is said, became a Mussulman convert, and is buried, by his own desire, near a very grand mosque, in the south-west angle of the town." *

Bhooj stands in lat. 23° 15′, long. 69° 52′: it is comparatively a modern town, founded by Row Bharra, about 200 years ago, and subsequently surrounded with a wall and towers. It contained, in 1818, about 20,000 inhabitants; but the population had declined under the oppressive governments of the preceding fifteen years. " The hill-fort is too far from the town to protect it, although within common shot. On its summit, which is about a half a mile in height by the road, is a temple dedicated to the worship of the

* Fifteen Years in India, pp. 365—7.

Naag or hooded snake. Viewed from the North, the town has an imposing appearance from the number of white buildings, mosques, and pagodas interspersed with plantations of date-trees. West of the town, and covering two short faces of the fort, is a large tank, with stairs leading from town wickets. In the centre of the tank is an elevated terrace, containing the remains of a few bungalows and flower-beds: it was used by former chiefs as a place of recreation, but is now in ruins. Bhooj is celebrated for ingenious artists in gold and silver work." *

The most populous town in Cutch is the sea-port of Mandavee, about forty miles S.S.W. of Bhooj. "The town is within gun-shot of the beach, and is surrounded with fortifications in the Asiatic style. Its environs are laid out in gardens well stocked with cocoa-nut and other trees. The bed of a river, nearly dry, excepting in the rains, covers the east face, and joins the sea, forming the only harbour which Mandavee has. Small boats, loaded, can cross the bar at high tides: larger vessels unlade in the road-stead. A brisk trade is kept up with Arabia, Bombay, and the Malabar coasts, in which upwards of 800 boats, of from 40 to 500 *candies* tonnage, are employed. The exports are chiefly cotton, *musroo* of silk and cotton-thread, piece goods of a coarse kind, alum, and ghee. The imports are bullion from Mocha; ivory, rhinoceros-horn, and hides from Powahil; dates, cocoa-nuts, grain, and timber, from Malabar and Damoun. There is a considerable inland trade by means of

* Captain Macmurdo, in Bombay Transactions, vol. ii. p. 217. "On the 26th of March, 1819, the hill-fort of Bhooj was taken by escalade, by a detachment under Sir William Kier; and on the 16th of June, both town and fort were nearly destroyed by an uncommonly violent earthquake."—Hamilton, vol. i. p. 596.

charons and other carriers, with Marwar and Malwah. Mandavee is said to contain 50,000 inhabitants, of whom upwards of 15,000 are Bhattias, 10,000 Banyans, 5000 Brahmans, and the rest are Lohannas, Mohammedans, and the low castes." *

The province of Cutch (*Catcha*), lying within the parallels of 22° and 24°, and the meridians of 68° and 70°, is about 160 miles in length from E. to W., and nearly 65 in breadth. On the west, it is bounded by the easternmost branch of the Indus and a barren waste of many miles, dividing Cutch from Sindh; on the east, is the Gulf of Cutch and the Run; on the north, the Sandy Desert; and on the south, the sea. During the monsoon, the whole of the northern frontier is covered with brackish water, so that the province is completely insulated. "This collection of waters is formed partly by the winds blowing the sea-water up the Lukput river, so as to overflow part of this tract, and partly by the rains and the flooding of some inferior streams in the desert. After the monsoon abates, the waters retire both by the Lukput creek, and to the eastward by the Gulf of Cutch, leaving a marsh, which gradually dries up and yields a rich pasture Through the centre of Cutch, from E. to W., and corresponding in some degree to the shape of the coast, runs a range of mountains of a moderate height, called the *Lunkhi Jubberl.* This mass of mountains, which divides Cutch longitudinally nearly into equal parts, varies from one to eight miles in breadth. Throughout the whole extent, there is little arable land, excepting in the valleys, which generally consist of only a few acres. The hills are covered with a stunted brush-wood, which is greedily devoured by numerous herds of goats and sheep reared among them. The Lunkhi is an entire mass of rock, desti-

* Bombay Transactions, vol. ii. p. 217.

tute of wood and soil, although trunks of decayed trees are found in abundance, and sold for fire-wood; inducing a belief that these hills, at some former period, may have been clothed with timber of some kind. The general colour of the mountains is a rusty brown, which is natural to the rock, but a hill of entire white is often seen. The whole has a most confused and chaotic appearance, and conveys an idea of desolation and misery. Little or no water is to be found throughout the Lunkhi; for, although numerous torrents descend both to the north and the south during the monsoon, yet, they entirely fail with the rains, and those beds which do retain water, derive it from springs below the hills, which are brackish, and often unfit for use. Of this range, the hill called Nunow is the most remarkable. It is in the figure of a sugar-loaf, nearly in the centre of Cutch, and is well known to navigators, who distinguish it from the sea under the name of Chigo; which, however, is a mistake. Another remarkable hill is Warra, lying to the eastward and northward of Nunow. The mountain is quite flat, and the edge of the whole extent, to a distant spectator, looks as if it had been drawn by a ruler, and so evenly defined as not to have a notch observable.

"To the north of the Lunkhi range is another, running parallel, and in some places almost mixing with the former The range in question, which has no particular name, can be traced from Kanmeer in Wâgur on the east, as far west as Jharra, which borders on the desert dividing Cutch from Sindh. Here, as in the other, the remarkable hills are distinguished by names allusive either to their shape or colour, or to some god or goddess supposed to inhabit their summits. The range now spoken of is not so

connected as the Lunkhi chain, and breaks off occasionally into detached hills, generally cones, and of considerable height. Towards the western side of the country, the two ranges intermix, or are joined by a confused mass of hilly country, with irregular and small valleys every where intersecting it. In this chain, and about six miles north of Bhooj, is a large sugar-loaf hill called Jundria, from which all the millstones of Cutch are made.

"The arable part of the province (generally speaking) consists of a valley between the two chains of mountains, the extensive plain between the Lunkhi and the sea, and inferior valleys formed by subordinate hills in the ranges. The plain running in from the coast is the most extensive, and is often twenty, and even thirty miles broad, interspersed occasionally with detached hills. Close to the sea-beach is a high bank of sand, which extends from the Indus to the entrance of the Gulf of Cutch, and is called by the natives, Chigo; which signifies, in the Cutch dialect, a look-out place. The bank in question resembles that on the coast of Coromandel, where, as in this instance also, the level of the country appears to the eye below that of the sea.

"Along the northern boundary, and skirting the desert, is a tract of land called the Bhunni, in few places less than seven miles broad, which produces most luxuriant pasturage. Cows and buffaloes, in numerous herds, are here fed; and the ghee made from their milk, forms a considerable article of export. The proprietors and tenders of these herds, who are generally Charons, Rebarees, or Sindhi tribes of Mahomedans, reside in small societies of six or eight families, which are styled *wandhs* or *nyces*; and their huts are built of grass, which renders them

easily removed or deserted when the state of the pasturage requires a change of situation. These people live here continually, and have little communication with the world. The Bhunni, as has been already mentioned, is the receptacle of the water from the monsoon torrents, and the water of the Lukput river, for three months in the year. The waters of the Indus are said, in ancient times, to have spread themselves over this tract, and to have formed the lake of Narrain, or the *Narrain-Sirowur*, now a small fountain worshipped by Hindoos. Not a century ago, however, the water in this tract was quite fresh; and to the westward, where the Indus is contiguous, rice was successfully cultivated. The water in this branch of that great river has been failing for many years; and the Lukput branch was utterly ruined, a few years ago, by a dam erected by the Sindh Government, which completely prevented the passage of the water to the sea, and spread it through their own territories for irrigation." *

The province of Cutch comprises the six following divisions:—On the north, Pawur, and Putchum. On the east, Waugur. On the west, Abrassa, and Gurrah. On the south, Kant'hi. The country is supposed to have been originally peopled by wandering shepherds

* Bombay Transactions, vol ii. pp. 207—9. "The most eastern branch (of the Indus), now called the *Nulla Sunkra*, is said to be about a degree distant from the main stream, in the parallel of Hydrabad It formerly entered the sea at Lukput Bunder, but is now, if we are to credit the reports of the natives, entirely lost in the sands That portion of the waters which do not flow through the Fuloolee branch into the principal stream of the Indus, enter the sea at Lukput Bunder, under the name of Goonee. The course of the Goonee at Ali Bunder (in lat. 24° 24′ N.), begins to be obstructed with shoals, and there is reason to fear, that, in a few years, it will share the fate of the *Nulla Sunkra*, and be absorbed in the sands."—Kinneir's Geog. Mem., p. 227.

of the Chawra, Katty, Aheer, and Rehberi tribes, who possessed it in common for the use of their flocks and herds, without towns or permanent villages, or any form of government.* In this province, the caste of *coombee* or cultivator never existed. The Chawras, who are a description of Rajpoots, were then considered as the legitimate masters of the soil, but few of them are now met with. The Aheer, under his various denominations, is a branch of the same Bheel stock as the Katty, to whom he assimilates in dress, dialect, and customs, although these tribes do not intermarry. The district of Abrassa takes its name from a chieftain of the Summa race, who, with his clan, emigrated from Sindh about the thirteenth century, to avoid the tyranny of a stronger tribe. The Jharejas are a branch of the great Sindh Summa stock and derive that title from a celebrated chief named Jharra.† Having succeeded in establishing themselves in Pawur and Putchum, districts then held by the Katty tribe, their chief assumed the title of *Jam*,‡

* The Cutch horse, a distinct breed frrom the Kattywar, has long been esteemed by Europeans for his fine figure, fire, and action, but is proverbially vicious. The blood horse is the only species in the country, and is supposed, Abulfazel says, to be of Arabian extraction. The cows and oxen of the Waugur district are equal to those of Gujerat. In other parts they are diminutive. Buffaloes, goats, and sheep are numerous. Camels are bred for sale and for use: the Cutch camel is better adapted for the saddle, than for burthen, being slimly made and spirited.

† According to a genealogical table, shewn to Capt. Macmurdo by a Jain priest, this Jharra was a Mohammedan zemindar of some consequence, who married, in his old age, the daughter of a petty Hindoo chieftain in Cutch. On his death, his young widow was expelled by the other wives, and, with her infant son, sought refuge in her father's family. That son, who was educated as a Hindoo, became the head of the Jharejas of Cutch.

‡ This title is of uncertain etymology. Colonel Tod supposes it to be a corruption of *Sambu*, a titular appellation, the Sambus of

corresponding to that of the head of their Mohammedan brethren in Sindh. In the reign of Akbar, this title had descended in a direct line through nine generations, when Khengar, who had been compelled to flee from the enmity of his brothers, was raised to the head of the Cutch government by a Mohammedan army sent by his brother-in-law, the last Sultan of Guzerat. It was then that the Noanuggur family was expelled. The title of *Row* (Rao) was conferred, with other honours, upon the Jhareja chief, in return for his agreeing to transport all pilgrims free of expense to Mecca. The reigning Row, in 1818, was the eleventh in descent from Khengar. In common with the Jam of Noanuggur and the Rana of Poorbunder, he had the right of striking coin in his own name.*

The Cutch Jhareja is half a Mussulman: he believes in the Koran, worships Mohammedan saints, and, in some instances, repeats the prayers prescribed by his professed creed. He wears a cap and trowsers, and usually swears by Allah. To this, however, Captain

Alexander. The Mohammedans suppose it to be a Persian word, and connect it fancifully with the name of Jum-sheed The Jhala Rajpoots are also probably of Sindhi origin. There is in Sindh, a Jhalawan province, which apparently takes its name from them, also a province called Cutch Gundava, not less famous than Cutch Bhooj, for its breed of horses, and Baloochistan in general has, in its population, productions, and general features, much in common with Cutch and Kattywar. The Summas, we are told, consider themselves as of Arabian extraction, as well as their breed of horses. It is certain that the southern coast of Persia has been chiefly peopled with Arabs, and the *Arabii*, whom Alexander met with in his march through Gedrosia, may possibly have been Arabian settlers —See Rooke's Arrian, vol. ii pp 105—122.

* The coin, which is silver, is called *coree*, and is equal in value to something less than one third of a rupee On one side is the name of the chieftain in Hindoo characters; on the reverse, the Arabic inscription.

Macmurdo says, there are a few exceptions. "Of late, the religion of Vishnoo has become so prevalent in Cutch, that some of the Jharejas even have adopted it with all its peculiarities. With regard to the others, they are Hindoos, inasmuch as they preserve a lock of hair on their heads, do not undergo circumcision, nominally adore every thing in the shape of an image, and will not eat of the flesh of oxen and other proscribed animals... ..The Jharejas, in their present state, are a most ignorant and indolent race. They possess neither the activity, the spirit, the sense of honour, nor the jealousy of feudal rights and privileges, which were so remarkable in their ancestors, and which are not yet quite extinguished in the opposite peninsula. More than half of the Jhareja population are addicted to liquor to excess; and there is not one man in a hundred, who does not drink spirits as regularly as a European drinks his wine. Those who are fond of spirituous liquors, indulge in the morning early, at noon, and at night, so that they may be said to be constantly under the influence of spirits. Every town or *grasia* village has a still, where liquor is extracted from coarse sugar, dates, or carrots, as the owners can afford. It is a very pure spirit, and much more pungent than European liquors, which are valued by the natives, only when they can get them for nothing. In Cutch, no disgrace attaches to a drunkard. Among the Jharejas, opium-eating is not so prevalent as in Kattywar. This remark is not applicable to the Vishnoo Jharejas, whose prejudices prohibiting spirits, they go to a very great excess in opium, by far the more destructive practice.

"The Jhareja has no animation: he passes a life of uniform indolence and sensuality. He seldom is seen on horseback, having recourse to a covered cart, when-

ever he is compelled to leave his house. Palankeens are unknown, except one in which the Rao is supposed to ride. No subject is allowed to use one, or a *ruth* with four wheels. The business of his *gras* gives the Jhareja no concern. Let him have his liquor or his opium, and his *Bhat* and *Lunga* to sing and rehearse the warlike deeds of his ancestors, which are now but as a dream; these are all he wants. While the master of the family is thus careless and lost to every thing that is honourable, his wives (for they have often more than one) are active, jealous, and intriguing. They are the daughters of the Jhalla, Wagela, Sodha, or Gohil Rajpoots, who marry the *gras* and not the man. These wives have each their respective establishment of servants, cattle, &c., and a village, or more or less, according to the means of the husband. The women of the Rajpoots are much distinguished from those of any other caste of Hindoos: they are high-spirited, bold, and enterprising, and are justly celebrated for a remarkable neatness of person and anxiety about personal appearance, even when advanced in life, which is met with in no other class.* The Rajpootanee has her cosmetics and washes, and understands the method of making an artificial mole or patch on the most favourable spot to set off the beauty of the skin or countenance. Having no access to gallantry of a higher kind, the fair Rajpootanee is reduced to intrigue with servants and menials......The Jharejas strictly follow the Mohammedan custom of secluding their women from view, and the poorest family never allow their women to step beyond the threshold. Their widows are not permitted to make a second marriage; but among the Abras and Hothees,

* "Rajpoot women seldom or never suckle their children, for fear of destroying the beauty of their persons."

(who are inferior descriptions of the Jhareja,) the younger brother marries the brother's widow.

"Female infanticide is in universal practice among the Jharejas* A common opinion is, that it came into use among them so recently as the seventh century of Islam, when a marriage of one of their daughters to a Soomia chieftain of Amercote was followed with misfortune and discredit to the Jhareja families. The practice was certainly in the first instance sanctioned by the Rajghur Brahmans, who have always been the priests of the Jharejas; and that class of men encouraged it by pretending to take upon themselves the guilt of the action and the punishment declared by the sacred writings to attend it. The origin of this inhuman custom is, however, unknown; nor do the Jharejas give themselves any trouble on that head A very popular opinion is, that it originated in the want of means to procure becoming marriages for their daughters. This reason satisfies the present generation, and is sufficient inducement for them to kill their female offspring. There is also a feeling of pride connected with the practice; for a Jhareja conceives it a loss of character, that his daughter should wed any man Were the Jharejas to preserve their daughters, there would be no difficulty in procuring them suitable marriages; for surely no objection ought to exist to their being married into castes from which the males are happy to accept of wives The Jhallas, Wagelas, and Gohils

* It is common to them, with the Jharejas of Kattywar, the Raj-Koomas of Juanpoor, and some other Rajpoot tribes It prevails also, Bishop Heber says, in some districts of Ceylon. "Mohammedans who consider themselves derived from the same stock as the Jharejas, also assume," says Capt. Macmurdo, "the privilege of destroying their daughters."

are all confessedly as far above the Jhareja in point of purity of Hindoo character, as they undoubtedly surpass them in every other point of view. The circumstances of these castes are not inferior to those of the Jharejas, and they resemble them in their independent state of society. Nevertheless, these wretches, half Mohammedans half Hindoos, the most despicable and abject race of Rajpoots, addicted to every vice, assume to themselves a superiority which admits of their marrying the women of a race which they do not consider as sufficiently respectable to be honoured with their own women; crowning their otherwise despicable character with the most atrocious of all crimes." *

* Bombay Trans. vol ii. pp. 224—229. Captain Macmurdo computes the gross number of Jharejas inhabiting Cutch, in 1818, at 8000, and the annual destruction of female infants, in that province, at 1000 "It is certain," he says, "that there are not sixty female Jharejas alive at this moment, and these are almost exclusively preserved by the influence of the precept of Vishnoo. A few have been preserved by such as are particularly attached to Mohammedan tenets" When the girl is born, its fate is seldom referred to the father, and only when the mother obstinately opposes its destruction, which is very rare. Colonel Walker, when resident at Baroda, succeeded in inducing the greater part of the Rajpoot chiefs of Gujerat ostensibly to abolish the practice "The Raja of Pertaubghur abolished female infanticide within his territories about thirty-eight years ago (from 1823); and the Rawul of Banswarra, about the same period, prohibited the practice within his own territories" (Malcolm's C. I. vol. ii. p. 208) "Through the influence of Major Walker," says Bishop Heber, "it is certain that many children were spared, and previously to his departure from Gujerat, he received the most affecting compliment which a good man could receive, in being welcomed, at the gate of the palace, on some public occasion, by a procession of girls of high rank, who owed their lives to him, and who came to kiss his clothes and throw wreaths of flowers over him as their deliverer and second father. Since that time, however, things have gone on very much in the old train; and the answer made by the chiefs to any remonstrances of the British officers, is, 'Pay our daughters' marriage portions, and they shall live' The fact is certain," adds

The dark portrait which Captain Macmurdo draws of the Jharejas, presents but too close a likeness to that which is given, by other authorities, of the Rajpoots generally. Their character and their government were represented to Bishop Heber by the Political Agent at Neemuch, Captain M'Donald, in very unfavourable terms. "The people, who are grievously oppressed, and have been, till very lately, engaged in incessant war, have the vices of slaves added to those of robbers, with no more regard to truth than the natives of our own provinces; exceeding them in drunkenness, fondness for opium, and sensuality; while they have a blood-thirstiness from which the great mass of Hindoos are very far removed."*

Sir John Malcolm, speaking of the military Rajpoots of Central India, remarks, that "they have fallen from those high sentiments and that proud honour by

his Lordship, "that though the high-born Rajpoots have many sons, very few daughters are ever found in their palaces."—Heber, vol. ii. p. 519. Governor Duncan succeeded in dissuading the Raj-Koomars, also, from the practice; but it is supposed to have been revived among them to its full extent Sir John Malcolm thinks the usage is on the decline, but remarks, that various causes combine to excite or introduce this usage into a particular family. This may account for the various conflicting traditions respecting its origin "It is generally admitted," says Captain Macmurdo, "that infanticide was at one period practised in Arabia," and the Jharejas claim an Arabian origin. It certainly appears foreign from the Hindoo customs; and one of the Puranas is said to denounce some centuries of torment against its perpetrators. Pride, poverty, and avarice have led to its adoption; but there is reason to fear that its revival is attributable to the tacit acquiescence of the British Government in this barbarous usage, on the same grounds that have led to the licensing and consequent indirect encouragement of *suttees*. Sir John Malcolm refused to see those who practised it; and it would have been well had his example been followed.—See for further details, Moor's Hindoo Infanticide, 4to. 1811.

* Heber, vol. ii. p. 494.

which, if we can believe their records, they were once distinguished. Though the Rajpoot princes were conquered by the kings of Delhi, their policy afterwards employed these Hindoo warriors to keep in check their own turbulent bands, and to extend their conquests over the southern regions of India. A great proportion of this class in Central India trace their rise from the emperors of Hindostan. On the decline of the family of Timour, their Rajpoot subjects became first the dupes, and afterwards the prey of the artful and rapacious Mahrattas. Their character appears to have been deteriorated even more than their condition: though they have not lost their courage, and retain many feudal usages and feelings, they have ceased to be a nation. Too ignorant to redeem their former condition by intellectual effort, too prejudiced to seek the aid of others, and too radically divided by the quarrels of families and tribes to unite in any great design, the majority of the military Rajpoots in Central India appear to have given themselves up to a life of indolence and sensuality, indulging, as far as their means admit, in vicious habits, but particularly by intoxicating themselves with strong liquors and opium. In the extreme use of the latter drug, which they indiscriminately take both in its liquid and dry state, they indulge to an incredible excess.* Their

* "Several of the Rajpoot princes west of the Chumbul, seldom hold a *durbar* without presenting a mixture of liquid opium, or, as it is termed, *kusoombah*, to all present. The minister washes his hands in a vessel placed before the Rawul, after which some liquid opium is poured into the palm of the right hand. The first in rank who may be present, then approaches and drinks the liquid. The minister washes his hands again, and pours into his palm another dose for the second in rank, and so on. In stanching feuds, it is customary for the parties to drink this intoxicating liquor from each other's hands, which is deemed by Rajpoots an almost sacred pledge of friendship."

women also are in the habit of taking opium, and give it to new-born children. The heavy leaden eye-brows of the men proclaim a usage which, so far from denying, they speak of as constituting the chief pleasure of existence. It would appear as if, feeling themselves fallen and insignificant in the society of which they were long the head, they sought relief in the dreams afforded by this seducing stimulant, from the vacuity of mind, if not degradation, which belongs to their actual condition. There are exceptions to this character of the Rajpoots, and there are still among them men of great talent; but such is the general character of this race, who continue to consider themselves above industrious occupations, and still cling to the shadow of that power and eminence which they once enjoyed." *

The government of Cutch is that of a pure aristocracy, the power being vested in the various chiefs on their respective territories, which bear a strong resemblance to the feudal baronies. These chiefs owe to the *Rao* (or *Row*) the duty of military service.†

* Malcolm, C. I., vol. ii. pp. 144—147. Of the Rajpoot cultivators, many of whom are of the same tribes as the higher cultivators, a better character is given. Like the military Rajpoots, they indulge in the use of opium, but are much more moderate. Their women are neither veiled nor secluded, but aid their husbands in the labours of the field and the village work, and are hardy and industrious. They are not distinguished from the other peasantry in their dress or habits, but preserve, through the excitement of their bards, and cherished recollections of their ancestors, a martial spirit. Other Rajpoots pursue trade, as citizens, or are employed as servants, and many are *brinjarries* or grain-carriers.—*Ib.* 150—2.

† A striking resemblance, Colonel Tod remarks, exists between the Rajpoot and the rude noble of the dark ages of Europe. "The feudal law which guided both, may still be traced, and several of the chief incidents, except such as disagree with their notions of delicacy, may yet be found." Their *charuns* and *bhats* are the troubadours and jongleurs of India. Many of the Rajpoot princes

When their services are required, an order is written out, and the seal attached, demanding their attendance with their armed followers on the day and at the place specified. "Men mounted on camels are despatched in every direction; and, as these animals travel from the centre to the boundaries of Cutch in one day, the whole are at the rendezvous on the third day after the summons has been issued. In times when the feudal spirit was high, and the country rich and populous, 30,000 cavalry have thus been collected; but, at the present day, if the whole body of Jharejas were unanimous and sincere in their object, about half that number could with difficulty be brought together, and perhaps only about half the number of mounted men.* It is a pleasing and wild sight, to perceive parties of horse of from five to fifty flocking to the *trysting-place* from every quarter, while the whole country is animated and in a bustle. This gathering is called the *chupper*, from an express camel, which goes by that name in this country. The Rajpoots are almost exclusively armed with the sword and short spear. Fire-arms are generally confined to the attendants of other castes and to mercenaries. The greater portion of the levies are horsemen; the infantry being supposed to be left in defence of the respective forts of the chiefs. The head Jhareja has a small and shabby tent, which, with all the necessaries of the party, is

have been poets themselves. See Trans of Royal Asiatic Society, vol i p 144, *et seq.* The learned Writer is understood to be preparing a work illustrative of the history, institutions, and literature of the Rajpoots, which will be a highly interesting and valuable accession to Indian literature Some of the old Rajpoot music (which he plays from memory) is said to be very pleasing.

* A list of twenty-six chiefs is given by Hamilton (vol i. p 587), with the numbers of followers they could respectively bring into the field in 1809, amounting altogether to 9300 men, exclusive of the forces of the Jemaudur, and the Meanny mercenaries.

carried on a camel or two that accompany the party at a trot. The tent is open to all the followers. No bedstead is admitted in a Cutch camp, and even the Rao himself sleeps on the ground. The custom is very ancient, and arises from religious scruples connected with the goddess Assapoora, of whose favourite colour, the orange, the royal tent is made.* The allowance to these levies is about the third of a rupee per day for every horseman, and something less for infantry. Some opium is also served out by the *durbar* to the chiefs, who defray all the expenses of travelling during their absence from home.

"In other respects, the Rao or the chiefs of different *bhyauds* or brotherhoods, have no power over their *grasia* relations, nor can they legally interfere in their village concerns. There is, however, a general respect entertained for the *teelat* (or head of the clan), which frequently induces the *bhyaud* to submit their differences to his decision. In Kattywar, the *bhyaud* pays a *vera* (tribute) to the *teelat*, to enable him to discharge the foreign tribute. In Cutch, as there is no foreign power, so there is no pecuniary acknowledgement from the one to the other. The Jharejas of Cutch pride themselves on never having been conquered. Mussulman armies have frequently traversed the province, where they never made a settlement; a circumstance doubtless to be attributed to the poverty of the country and the peculiar state of society. Lands, the family proprietors of which have become extinct, revert to the chiefs

* Assapoora is properly, according to Colonel Tod, *Asapurna*, "the fulfiller of desire" She is the immediate patroness of the Rajpoots. Captain Macmurdo supposes her to be a variation of the [illegible] common deity Bhowany (Bhavani), the consort of Vishnoo, and states that she is also called in Cutch, Chachera.

by whom they were originally bestowed. In short, the feudal rights and privileges of the *grasias* have, in general, been preserved with little innovation.* The state of society is favourable for the labouring classes, as they are well treated by the chiefs, who depend upon them for subsistence. The facility with which the ryot or merchant can change from one village to another, gives him an importance known under no other description of native government. The subjects of the Rao are differently situated; they are fined and plundered without mercy; for, although the *bhyaud* can receive and protect them, both by power and prescriptive usage, still, the chiefs are cautious not to encourage the Rao's ryots to seek their protection. The greatest villain and the most innocent victim are equally safe, if they can make their way to the town of a separate authority. This description of the state of society is more applicable to the western, than to the eastern parts of Cutch, with the exception of the district of Waugur, which was, until the interference of the British Government, perfectly independent, and the asylum of robbers and murderers of every description and country." †

Matters being arranged with the Row of Bhooj, who soon acceded to the terms proposed to him, ‡ the

* During the government of Futteh Mahomed, however, (a Sindhi usurper, who rose from the station of a goat-herd to be *jemaudar* of Cutch,) many grasias were deprived of their gras entirely. He died about fifteen years ago.

† Bombay Transactions, vol. ii. pp. 221—223.

‡ It was stipulated that Anjar and Toonia Bunder should remain in the hands of the Company; the *Row* was to pay the expenses of the campaign, to make compensation to the Kattywar chieftains for the destruction caused by predatory incursions, and to suppress the pirates in the Gulf of Cutch. It was intended that Cutch should form an independent territory, a barrier between the British possessions and the Ameers of Sinde. "Providence, how-

force under Colonel East marched eastward, for the purpose of reducing the fort of Kund-cote (or Kant'h-cote), in possession of the Wagelas, or people of Waugur. In five marches through a country covered with ruined villages, and in many places presenting fine fields of wheat, they came in sight of the fort, the position of which, on the top of a high hill, surrounded with thick jungle, appeared very formidable. Having made the necessary preparations, a strong party, with some of the battering train, took up a proper position during the night, for the purpose of destroying the defences, preparatory to the escalade. "The Waugurs kept up a constant blaze upon the working party during the night; but were terrified to such a degree, that they deserted the fort, carrying off every thing that could be removed. Next morning, the party did not find more than thirty inhabitants in the place; chiefly Brahmins, who remained in some ancient temples, under the protection of their idols. The walls extend round the brow of a curious table-land on the summit of the hill, which is large enough for a town of considerable size. The houses are nearly all in ruins. It is evidently a place of great antiquity, containing several curiously carved stone pagodas, now in a skeleton state, having, through the effects of the atmosphere, mouldered away, like iron gradually consumed by rust. In one of these is the god Soora-jee or the solar deity, represented with rays issuing from his head, the moon in one hand and the sun in the other,

ever," says Hamilton, "seems to have decreed, that the connexion of the British Government with Cutch shall be as intimate as with any other province of Hindostan." In 1819, the insane or violent conduct of the new Row rendered it necessary to send a detachment to depose him, and place a "legitimate successor" on the throne, under the protection of two subsidiary battalions.—Hamilton, vol. i. p. 593.

with four small figures behind him, and four-handed demons with tigers' heads guarding the entrance. Among the other idols are Hoonymaun and Gunniput. They are rudely executed statues of marble. Numerous monuments, some commemorating *suttees* and infanticide, and others representing warriors on horses, camels, &c., are set up around these pagodas. The fort has two gates; one easy of access, through a natural indentation in the side of the hill; the other difficult, being on the top, with a very rugged ascent; for the whole hill is nearly perpendicular up to the table-land, as if the slope had been cut away by art. Yet, the place is not strong, for there is another unfortified height near it, from which, according to the reports of the natives, it was once breached and taken by Futteh Mahomed (the Sindhi chieftain)." *

Directly north of Waugur extends a desert *run* for thirty miles, beyond which is situated an insulated sandy plain, forty miles in length, called Parkur (Parghur?) It is surrounded on all sides either by the Run or by the *Thull* or Great Desert, which separates it from Sindh and Marwar. Near the eastern border, there is a range of rocky hills, running N. and S., called Kalinjur, which is covered with jungle, has abundance of tank water, and some arable land. "Kalinjur is not more than a mile and a half in height by the pathway, for there is only one by which access is to be had to the mountain. It is therefore considered as a place of great natural strength, and is the asylum of all the natives on approaching danger. The soil of Parkur is sand upon a light clay, and produces *bajeree* and the poorer sorts of grain in scanty crops. Water is found in wells at the depth

* Fifteen Years in India, pp. 380—2.

of forty cubits, but in general becomes brackish in the hot months. There are a few tanks, but the soil does not admit of water being retained throughout the year. In Parkur, there are about twenty-five villages, not more than half of which are inhabited. The capital is Parinuggur, containing about 500 wretched hovels. It is affirmed, that the remains of an ancient city are here to be traced, which lying on the direct route from Sindh to Guzerat, and from Marwar to the sea-coast, was a kind of emporium for the trade of these countries, similar to what Rahdunpoor was until within these few years It is universally allowed, that Parinuggur was a rich and populous place: at present, the whole district does not contain 10,000 inhabitants. Parkur is subject to the government of Sindh, which receives a tax upon ploughs and half of the collection of road taxes, which used to be considerable.... The inhabitants of Parkur have at all times been marauders, at least the Rajpoot part of them. In this respect, they differ from those of the *Dhat* (a pasture district among the hills) and the *Thull* (desert), who, till of late years, were a peaceable race of shepherds. The latter country harbours, however, a race of Sindhi robbers, called *Khosahs*, who fled from Sindh about thirty (forty) years ago, and have since subsisted by plunder.

"The Desert, properly speaking, lies between Parkur* and the Pooran river (the Indus). It commences on the N.W. border of Cutch, in a flat sandy *run*, and soon assumes the *Thull* or hilly appearance, which it retains as high as Amerkote, and perhaps much higher. Throughout this tract, there are wells

* "From Parkur, there are routes to Amerkote, N N.W.; Hyderabad, W. by N.; Jalour, N.N.E.; Bhooj, S.S.W., and Rahdenpoor, E."

here and there, (some of these are upwards of 100 yards deep,) and in their vicinity, *wandhs* or hordes of shepherds with their flocks. In several places are forts built by the Sindhi Government, to keep open a communication through this wild country, and for the deposite of treasure; which, however, has lately been removed, since the near approach of the English to their frontier. The best of these are Islaamghur, Meethi, and Bulhari. Occasionally, pools of rain water are formed between the sand hills; but they soon dry up, and it is surprising how so parched a country can yield such quantities of pasture.... Amerkote has of late been contended for by the Sindhis and the Rathore Rajpoots of Joudpore: it now remains in the hands of the former. It is a point of considerable importance, as it connects Sindh with India by a direct and safe route.*

"The Grasias who inhabit the country are Rajpoots of the Sodha tribe. The territories over which this race anciently ruled, though always bordering on the Desert, were very extensive, reaching, according to their traditions, from the north of Jesselmere to the banks of the Indus. On the rise of the house of Timour, they were still in possession of a considerable tract of country and of independence. We now find them in a state little short of barbarism, and exiled, as it were, from the habitable world. One of their chiefs is still to be seen in him of Parkur, who can collect

* Amarcote or Amarkote is celebrated as the birth-place of the Emperor Akbar. See page 268 of our first volume. "It is a place of some strength, and considered so inaccessible from the desert that surrounds it, that the Ameers of Sinde have now allotted it as a place of security to deposite a part of their treasure."—Pottinger, p. 401 It stands in lat 25° 20′ N., long. 69° 49′ E., and, according to Kinneir, is only 25 miles (Hamilton says 85) E. of the Indus. It was taken from the Joudpore Rajah in 1813.

about 200 of his *bhyaud*, generally mounted men; and in cases when plunder is in view, is followed by 7 or 800 Khosah horse, and 4 or 500 Codee infantry: the former inhabit the Thull, the latter, the district of Parkur. The Sodhas reside in wretched huts, having the whole family under one roof. They possess none of the comforts of life, and their dress, which resembles that of other Rajpoots, is made of the coarsest kind of cloth Throughout the whole of the Thull, Sodhas are found living mixed with the various tribes of Mohammedan Sindhis, from which they are distinguished neither by dress, language, nor manners They are, however, still considered as Hindoos, though possessing less purity, perhaps, even than the Jhareja. The population is involved, as might be supposed, in the most profound ignorance. None of them can read or write, if we except a few *lohannas* and *banyans*, who, being natives, are hardy enough to venture to trade among them. Their time appears to be passed in wandering about with herds of camels, oxen, and goats, the milk of which affords them a plentiful and nutritious food, varied with the flesh of the last on particular occasions. The jungles afford them wild vegetables of a tolerable flavour; and with these the inhabitants seem contented and happy.

"The Sodhas will not intermarry, but seek wives from the Dya, Khawri, Solunkee, Chawan, Rathore, and Wagela Rajpoots, who dwell in their neighbourhood. The caste of Sodha has become remarkable for the marriage of their daughters to Mohammedans, every man of high rank of that faith in the surrounding country, having a Sodhi wife.* They are reckoned

* Lieut Pottinger speaks of the Sindhi women in general, as proverbially beautiful, and as far as he had opportunities of judg-

an extremely handsome race of women, and are preferred by the Rajpoots to any of the other castes with whom they intermarry. The Sodhees are gifted with great natural abilities and personal beauty, but they are ambitious and intriguing. Their personal attractions generally secure in their favour the prepossession of their husbands; and this they are sure to improve and confirm by their arts and cunning; and as they make no secret of marrying for the *gras*, and not for the husband, they often dispose of the latter, to get their son into power. The Sodhees are so much valued, that a father reckons his riches by the number of his daughters, and rejoices in the birth of a female child, as other Asiatics do for a son. The Sodha drives a hard bargain for his girls; and for those that are handsome, from one to ten thousand rupees are paid, besides an establishment for the girl, and for half a hundred needy Sodhi relations It is surprising to see rajas, nawabs, and chieftains sending their mercuries in the character of charons and other religious castes, to search the *wandhs* and hovels of the Desert for beauty destined to shine and rule in different ranks of society. And it is still more astonishing to meet with two countries joining each other, in one of which the daughter is sedulously put to death, and, in the other, preserved as the credit and support of the family."*

ing, they excel both in symmetry of form and in features. Pottinger, p. 377

* Bombay Transactions, vol. ii. pp 235—240. Although plunder is the grand delight and support of the Sodhas, the chief, we are told, has another source of revenue not less singular than lucrative. During the flourishing period of the Pareenugger government, two famous Jain idols were worshipped there, one of which, on the ruin of that city, was carried off by the Sodha emigrants to Mooli in Kattywar. The other was seized by a chief, and secreted in the sand hills, whence he is occasionally disinterred to receive the ho-

Besides the various classes of Rajpoot and Mohammedan Grasias, the population of Cutch comprises Bhattias, Banyans, Lowannas, Brahmans of every description, Aheers, Rehbarees, and other pastoral and cultivating classes, with various mongrel tribes, half Hindoo, half Mohammedan. The Mohammedan Grasias are the descendants of Sindhis, many of whom, having quitted their original pastoral habits, are employed in military service. The *Meyannee*, a hilly country on the eastern border of Cutch, takes its name from the Meyannas, an infamous tribe from the Delta of the Indus, who are robbers and assassins by profession.* The Bhattias are of Sindh origin: they are the most numerous and wealthy merchants in the country, and are found in all the ports of Arabia and Western India. Captain Macmurdo describes them as a remarkably fair and handsome race, differing in appearance from any Indians he had seen, very industrious, but loose and licentious. Within this last century only, they have become votaries of Vishnoo, and pay to their priests (*gossengjee maharajee*) a veneration bordering on religious homage. Their women are very expert at needle-work, and flower on silk in an ingenious and tasteful manner. The Khojas, a class of Mohammedan cultivators, consider themselves as of Persian origin, and frequently make a pilgrimage to

mage of from fifty to a hundred thousand pilgrims, but under a strict guard of Sodhas. The offerings made are immense, besides which a *bonus* of many thousand rupees must be paid in advance to the Sodha chief, before he will produce Goreecha (the name of the idol). The ceremony lasts only a few days, when his godship is carried off, and again consigned to his sandy grave, in a spot known only to the proprietor.

* They are said to have received a general licence to plunder with impunity, from Khengar, a Rao of Cutch in the fifteenth century, in return fo their services.

a spot eight days' march N. W. of Isfahan, where they worship a living *peer* or saint, to whom they pay an annual tax or tribute." The Aheers and other Hindoo herdsmen and cultivators, resemble the Katty tribes, and scruple not to eat with Mohammedans, who form about one half of the population of the country.

Upon the whole, the people of Cutch would seem to be, for the most part, the refuse of "Sind and Hind," partaking of the usual wildness and viciousness of borderers. Generally speaking, they are "wretchedly poor in their circumstances, and abominably debauched in their morals." In no part of India does the most bestial vice prevail to so great a degree. The Cutch people are proverbially treacherous, and murder is not looked on with any horror

The climate of Cutch is excellent, though violent rheumatism is a common disease. The soil is cold, poor, and sterile, and the country does not produce one half sufficient for its own consumption, small as is the population;* but this arises, in part, from the slovenly agriculture. Cotton is extensively cultivated, of a good quality, and is exported to Bombay and Arabia. The language of Cutch is not written; it is said to be a dialect of the Sanscrit, with a mixture of Gujeratee, and a great deal of Sindhi. The Gujeratee dialect and character are alone used in business and correspondence. Captain Macmurdo could hear of no ancient ruins in Cutch, worth mentioning, excepting those of some large pagodas at Budresir, on the sea-coast, east of Moondra, which are said to be extensive and curious; they are believed to have been built by a banyan named Juggoo-Sá, about 570 years ago, and are pro-

* Mr. Wallace states the population of Cutch at only 1,155,000 souls, on a surface of 4,923,000 English acres. "Fifteen Years," p. 303.

bably Jain. About eighteen miles E. of Lukput, the most westerly town of Cutch, there is a small hill near the village of Mhur, on which is a temple dedicated to the goddess Assapoora. In the vicinity is another hill, which, according to tradition, is an extinguished volcano: it is held sacred by the natives of every caste. In the side of this hill is found a bituminous earth, which is used as the most acceptable incense to the goddess. Alum of a tolerably good quality is obtained from the water of a small spring which issues from another hill in the same vicinity. Though barren to the naturalist, as well as to the antiquary, this province offers a rich field to the geologist. Iron ore is abundant, and is worked to a considerable extent; and what is more remarkable, a species of wood-coal is found near Bhooj, which burns extremely well. Pyrites of iron and sulphate of iron are also met with. Almost the whole face of the country near the hills is covered with volcanic matter; the rocks of the mountains appear to have been rent and split by the operation of fire, and their vicinity furnishes abundant and fine specimens of metallic scoria.

The state of society in the western part of the Gujerat peninsula, is much the same as in the opposite side of the Gulf. Jahrejas and other Rajpoots, Juts, Katties, Koolies, Aheers, and other tribes, cultivators or predatory, compose the bulk of the population. The Juts, who give name to the north-eastern quarter of the peninsula, are of Sindhian extraction: they profess the Mohammedan religion, and resemble in their manners the Balooche tribes, with whom they are found intermixed throughout the south-western districts of Baloochistan.* Their women, though plain

* The Balooches, according to Lieut. Pottinger, are a Toorkuman race; the Juts, or Jeths, certainly of Hindoo lineage. They

in their persons, are said to enjoy a singular degree of liberty and influence. The Katties* are, according to their own traditions, cattle-stealers by vocation; some of them profess to be horse-breeders. They seem to be a Bheel race. They worship the sun, inscribing the figure of that luminary on every deed and document which they execute. They are an athletic race; and their women, who have great influence, are proverbially handsome. Their dress does not differ from the Rajpoots and other Grasias, except that they wear a peaked turban. The Koolies (or Kholees) seem to be a degenerate and mixed race, who have sprung from the union of Rajpoots with Bheels. They form, it is supposed, two thirds of the population of Gujerat, and are considered as the original inhabitants of the country.† Their chief employment is agricul-

form the bulk of the population in Kutch Gundava. Pottinger, pp 269, 310. Col Tod supposes them to be a colony of *Getæ*.

* Supposed to be the descendants of the ancient *Cathæi*.

† Heber, vol iii. p. 27. "I suspect," says the Bishop, "that the Coolies are only civilized Bheels, who have laid aside some of the wild habits of their ancestors, and who have learned, more particularly, to conform, in certain respects, such as abstinence from beef, &c. to their Hindoo neighbours. They themselves pretend to be descended from the Rajpoots, but this is a claim continually made by wild and warlike tribes all over India. That the Coolies themselves do not believe their claim, is apparent from the fact, that they neither wear the *silver badge* nor the red turban Be this as it may, they are acknowledged by the Hindoos as their kindred, which the Bheels never are Intermarriages have taken place between Mahrattas of high rank and the families of some of their most powerful chieftains" The silver badge referred to, is an embossed figure of a horse and the sun, which every Rajpoot wears round his neck, and which receives his daily adoration This mythological emblem and a turban of extraordinary size, are the chief pride and the distinctive marks of these "children of the sun" See Malcolm's C. I. vol ii p. 144. The connexion between the horse and the worship of the sun is of high antiquity Thus we read in 2 Kings, xxiii,

ture, and, under the British Government, they are often industrious farmers and labourers. They are a hardy, stout race, naturally daring and turbulent, and neither the Guikwar nor the Rao of Cutch was able to keep them in subordination. Their usual dress is a petticoat round the waist, like that of the Bheels, and a cotton cloth wrapped round their heads and shoulders, which they occasionally gather up into the form of a turban. In cold weather, or as a full dress, they add a quilted cotton kirtle (*lcbada*), over which is worn a shirt of mail with vant-braces and gauntlets. The predatory Koolies, though they affect a martial dirtiness in their persons, take pride in their weapons. Their shields are often very handsome, composed of rhinoceros-hide with silver bosses; their battle-axes are richly inlaid, and their spears adorned with many rings of silver. Their arrows are carried in a quiver of embroidered red leather.

The most considerable chieftain in the Peninsula is the Jam of Noanuggur, a Jahreja, who, like his kinsman of Bhooj, was reduced to submission by the force under Colonel East in 1808, and has since maintained a good understanding with the Bombay Government. The populous and thriving sea-port of Joorna, twenty-four miles N.W of Noanuggur, belongs to his dominions. The other chief places are, Kumbalia (or Surya), a populous place, where, as well as at Noanuggur, the Jains are numerous, and have grand temples; Seryah (Surya,) and Sutchana.

The savage district of Okamundel, which forms the Land's End of the peninsula, has always been infamous, as well as the coast of Cutch, for its daring pirates. The numerous creeks, bays, and inlets by which their

11: "And he (Josiah) took away the horses that the Kings of Judah had given to the Sun."

rocky country is indented, afford every facility for this mode of life; and the reliance placed by these buccaneers on the protection of their deity at Dwaraca, has both] emboldened and stimulated their depredations. Many vessels were fitted out in the name of Runchor, their idol, as sole owner, and actually belonged to the temple which was enriched by the plunder they brought back.

Dewarka (Dwaraka) is the most sacred place in this part of India. The original place of that name, the residence of the demigod Krishna, when he fled from Mathura, was, according to tradition, swallowed up by the sea;* but there can be little doubt, Mr. Wallace thinks, that this is the very place where the sun was worshipped with such grand ceremonials. He describes it as a "small town surrounded with a wall and towers, delightfully situated near a charming, sandy shore. The tide washes its walls. The pagoda is magnificent, and of so high antiquity, that pilgrimages are made to it from all parts of India. The entrance towards the sea is by a very long and noble flight of stone steps, through a massy gate, where the whole front breaks upon one with an indescribable effect. Its great pyramid is 140 feet high, and the infinitely varied ornaments baffle all attempts at delineation. There are numerous subordinate temples, having flags with representations of the sun and moon. In front of the large temple is the sacred place of ablution, formed naturally by a creek of the sea, on a bed of fine

* "Thirty miles southward of Poorbunder is the supposed spot where the original Dwaraca stood, until swallowed up by the ocean. There it is, that a bird annually rises from the foam of the ocean, and by its colour enables the Brahmins to predict the nature of the coming monsoon. The idea of this apparition, which is mentioned in the Ayeen Akbery, is still prevalent." Hamilton, vol. i. p. 663.

pebbles; and in the water, which is clear as crystal, are seen numerous sacred fishes, sporting about quite tame, being accustomed to the crowds of devotees who feed them. For 400 yards along this charming sheet of water, are small temples with stone steps down to the margin, on which the Brahmins pray, make gods of clay or flour paste for those who come to wash away their sins, and sell little rings and amulets to the superstitious crowd. All the followers and sepoys gave their plunder for the trinkets of this place, as it is considered as a great honour, in other parts of India, to have them, or to bear a mark on some part of the body pricked in by the Brahmins. The devotees go on to another sacred place, called Aramra, for the purpose of being branded with a hot iron.* The whole of this prodigious pile of pagodas is of carved stone; and there are gorgeously decorated images of Suja-jee, Ramchor-jee, Tricon-jee, Mahadeo, and Cullan-jee. But it is said that the ancient idol of the pagoda has twice escaped from Dwaraka, and cannot be persuaded to remain in the Okamundel." †

* On the iron are engraved the shell, the ring, and the lotus, which are the insignia of the gods. The stamp is frequently impressed on young infants. The custom is of high antiquity, and marks the votary as the servant and property of the god. To this there are repeated allusions in the Sacred Scriptures. See Rev. vii. 3, iii. 12. Eph. iv. 30. Gal. vi. 17. John, vi. 27. The average number of pilgrims resorting annually to Dwaraca, has been estimated at more than 15,000, and the revenue derived to the temple at about a lac of rupees.

† "Fifteen Years," &c. pp. 386, 7. "About 600 years ago, the valued image of their god Runchor, an incarnation of Krishna, by a manœuvre of the Brahmins, was conveyed to Daccoor in Gujerat, where it still remains. After much trouble, the Brahmins at Dwaraca substituted another, which also took its flight about 135 years ago, across a narrow arm of the sea, to the island of Bate or Shunkodwar; on which another new one was placed in the temple here."—Hamilton, vol. i. p. 662. Who the deities are which Mr. Wallace mentions, it is not very easy to ascertain. Sura-jee is

Dwaraka, with the rest of Okamundel, submitted to the British forces in 1816, and the territory was held for a short time; but, in the following year, it was transferred to the Baroda Government, to whom its "sanctity" rendered it a highly acceptable acquisition. It was originally included in the district of Soreth, which is celebrated in the Hindoo puranas as containing five inestimable blessings; the river Goomty, beautiful women, good horses, Somnauth, and Dwaraka Puttun Somnauth is a town near the southern extremity of the peninsula, twenty-nine miles N.W. from Diu-head. The great fame of its temple attracted the cupidity of Sultan Mahmoud of Ghizni,* who despoiled it of its treasures; but it recovered both fame and wealth sufficient to make it an object of attack to other Mohammedan princes; and a Gujerat Sultan of the same name, in A.H. 877, razed the temple to the ground, and built a mosque on or near the site. The mosque, in its turn, has fallen to ruin; and Ahalya Bhye, the Mahratta princess, erected a temple to Siva on the original spot, which is still visited by pilgrims from every quarter, who pay a trifling duty to the Mohammedan Nabob of Junaghur. The surrounding territory is consecrated by the popular legends. On the adjacent plains, the renowned conflict of the Jadoos took place some thousand years ago, in which sixty millions of combatants were engaged. of whom all were slain except a dozen! One mile from Somnauth, at a place called Bhalka, the Hindoo pilgrim is shewn a solitary peepul-tree on

evidently the sun, the chief object of the most ancient idolatry in this part, Ramchor or Runchor is said to be an incarnation of Krishna, who is also, mythologically, the sun. Dwaraca is also named Juggeth. It stands in lat. 22° 15′, long. 60° 7′.

* See page 173 of our first volume.

the banks of the Saraswati, which, he is assured, stands on the exact spot where Krishna received the mortal wound from a Bheel archer which terminated his incarnation. It is all holy ground to the Hindoo; "nor is there," remarks Colonel Tod, "a more fertile or less explored domain for the antiquary, or for the exercise of the pencil, both in architectural and natural scenery, than within the shores of peninsular Saurashtra." *

FROM AGRA TO OOJEIN.

To complete, so far as our materials at present enable us, the topographical description of Central India, it only remains to trace the route from Agra to Oojein, which leads through the heart of Sindia's dominions. The Maharajah (Madhajee Sindia) had been for fourteen years absent from the capital of his *jagheer*, when, in 1792, he formed a resolution to visit it on his way to Poona, where it was his main object to have an interview with the Peishwa.† On this occasion, Major Palmer, the English Resident, was directed to join him; and to the narrative of a gentleman (Mr. Hunter) who accompanied him, we are indebted for an account of the route. The Resident determined to proceed by way of Gwalior, through a circuitous road, because it lay through countries where Sindia's passes would be respected.

* Trans. of R. Asiat. Soc. vol. i. pp. 334, 342. See page 115 of our first volume. Saurashtra is the "classical" name of the Peninsula. "The sea-coast from Sinde towards Guzerat," says the Author of the Periplus, "is called Surastrene." It is the Indian Syria, and its inhabitants were, like those of Tadmor, Balbec, and Tyre, worshippers of the Sun. There is a Syrian on the coast of Birma, which probably refers to the same deity.

† He died at Poona, A.D. 1794. See page 192 of our first volume.

The party left Agra on the 23rd of February (1792), and proceeded through a fertile and well-cultivated country, interspersed with clumps of mango, *neem* (*melica azadiracht*), and wild date, to Baad, a small village; distance, ten miles and a half (S. 25 W.) in a straight line. The next day, they crossed the Utingen; and in eight miles and a half further, at Jahjow, the Bangunga. A barren plain extends between these two streams, which has been the frequent scene of martial conflict. Near Jahjow, Aurungzebe totally defeated his brother, Dara Shekoh, in 1658;* and on the banks of the Utingen, the decisive action took place between his sons, Shah Allum and Azim Shah, which put the former in possession of the empire.† The day's march led to an inconsiderable village named Munniah The third day, they reached Dholpoor, a considerable town situated within a mile of the Chumbul, forty-two miles S.S.W. from Agra; latitude 26° 42′, longitude 77° 44′. This is the frontier town of the British territory in this direction, and the hilly country begins in its vicinity on coming from the north. Near the town, is a remarkable conical hill (of freestone, resting upon a reddish schist), surmounted with a Mohammedan tomb. On the banks of the Chumbul, is a small native fort. The river is here (in February) about three-fourths of a mile across, and must be forded at Keyteree, nearly four miles higher up. In the rainy season, when its channel is full, it is one of the most considerable rivers of Hindostan. It takes its rise near the ancient city of Mandoo, within fifteen miles

* See p 286 of our first volume

† See vol i p 336, where the conflict is stated, on other authority, to have taken place on the banks of the Chumbul, but Eradut Khan's account proves it to have been fought near Agra.—See Memoirs, p. 30.

of the Nerbuddah,* but pursues a contrary course, flowing N.E. through a rocky channel, much obstructed by shallows, till, after entering Harrowtee, by an opening in the Mokundra range, it becomes a fine and deep stream. It passes the city of Kotah, and receiving the tribute of many subordinate streams, falls into the Jumna twenty miles below Etaweh. On crossing the river at the ferry of Keyteree, you enter the territory of Sindia.

A short stage leads to Noorabad, a town which has been handsome, on the southern bank of the Sank (or Para) river, over which there is a ruined bridge of seven arches, well built of stone. Adjoining the village is a pretty large garden, enclosed by a stone wall, which an inscription over the gate ascribes to the great Allumghire. Within the garden is a monument to the memory of the accomplished Goonna Begum, the wife of Ghazi-ud-deen-Khan, whose lyric compositions in the Hindoostanee are still sung and admired.† In this day's stage, besides the Sank, two other streams were crossed, the Kohaury and the Ahsin, both fordable The face of the country is bare, destitute of trees, and almost of cultivation. From Noorabad, the hill and fort of Gwalior are seen bearing S. 32 E.; distant about fourteen miles.

GWALIOR.

THIS celebrated fortress, long the state prison of the Mogul emperors, (situated in latitude 26° 15′, longi-

* Sir John Malcolm says: "The nominal source of the Chumbul is in a part of the Vindhya range, nine miles S.W. of the cantonment of Mhow, but this part of the river is dry in the hot season, during which it owes its waters to other tributary streams."—C. I. vol. 1 p. 4

† She died in 1775. One of her compositions, translated by Sir W. Jones, is given in As. Res. vol. 1. p. 55. Mr. Gilchrist, however, ascribes it to another author.

tude 78° 1', seventy miles south of Agra,) stands on a precipitous, isolated hill, close round the brow of which its defences of stone are carried. It is rather more than a mile and a half in length, but its greatest breadth does not exceed 300 yards. The height at its northern end, is 342 feet. "At this end is a palace, and about the middle of the fort are two remarkable pyramidal buildings of red stone. They are in the most ancient style of Hindoo architecture, and are said to have been built for the residence of the mother-in-law and sister-in-law of a Rajah who reigned at a very remote period, when this fortress was the capital of an extensive empire. A stone parapet runs all round, close to the brow of the hill, which is so steep, that it was judged perfectly secure from assault, till Major Popham took it by escalade, on the 3d August, 1780.* The only gate is towards the northern extremity of the east side, from which, by several flights of steps, you ascend to the top of the rock. Within are several large natural cavities in the rock, which contain a perpetual supply of excellent water. On the outside, about half way up, are many cells, which contain the figures of men and animals, carved in the same manner as those excavations themselves, out of the solid rock. Along the east side, near the summit, runs a line of blue enamel, very fresh and brilliant,—a proof that this manufacture attained considerable perfection in Hindostan at an early period.

"The town, which runs along the east side of the hill, is large, well-inhabited, and contains many good houses of stone, which is furnished in abundance by the neighbouring hills. These form a kind of amphitheatre surrounding the fort and town, at the distance

* See page 130 of our second volume.

of from one to four miles. They are principally composed of a reddish schistus, which seems to contain a large proportion of iron. Their surface is rugged, and they are destitute of vegetable productions. To the eastward of the town, runs the small river Soonrica, which, at this season, is nearly dry. At the distance of 700 yards from the northern extremity of the fort, is a conical hill, having on the top a remarkable stone building. It consists of two high pillars, joined by an arch. It seems to be of ancient workmanship; but I could not learn for what purpose it had been erected. Beyond the river Soonrica, is a handsome stone building, with a cupola covered with blue enamel, the tomb of Mahommed Ghous, a man celebrated for learning and sanctity, in the time of the Emperor Akbar.* Within the enclosure which surrounds this monument, is a small tomb to the memory of Tan-Sein, a musician of incomparable skill, who flourished at the court of the same monarch." †

The most perfect building, Mr. Forbes says, is an elegant mosque, with two lofty minarets, erected by Ahmed Khan in the reign of Aurungzebe. The gate leading to it from the bazar is very grand. Near the south gate are the remains of a magnificent reservoir, constructed by the same person, from which pipes conveyed water to various parts of the city. The Author of "Sketches of India," confesses that he was not much struck with either the strength or the beauty of

* Forbes speaks of this as a magnificent and stupendous structure, "calling it the Roza shrine." The mausoleum, which was raised by the Emperor's order, contains the bodies of three of Akbar's sons and the tutor of the eldest.—Or. Mem. vol. iv. p. 31.

† As. Res. vol. vi. p. 17—19. The tomb of this Hindoo Orpheus is (or was) shaded by a tamarind-tree, respecting which a superstitious notion prevails, that the chewing of its leaves will give an extraordinary melody to the voice.—See Forbes, vol. iv. p. 32.

the fort: "the hill forts to the southward are far more formidable in point of defence, and bolder objects to look upon." The caves contain, he says, some colossal figures of the god Boodh. If so, they are remarkable as affording a proof of the ancient prevalence of that religion in this part of Central India. Gwalior, from its position, must always have been a military post of great consequence, though far from impregnable. Rajahs of Gwalior are mentioned as early as A.D. 1008. It was first taken by the Mohammedans in 1197, after a long siege. The Hindoos appear to have regained possession of it, as it was again subdued, in 1235, by the Emperor Altumsh. In 1519, after having been for a hundred years occupied by the Hindoos, it surrendered to the forces of Ibrahim Lodi, and was delivered up by its governor, in 1543, to the Patan usurper, Sheer Khan. On the dismemberment of the empire, Gwalior came into the possession of the Rana of Gohud, from whom it was wrested by the Mahrattas. It was taken by escalade in 1780, by the troops under Major Popham. In 1784, Sindia gained possession of it, after a siege of many months, by corrupting the garrison. It capitulated to a British detachment in February 1804; but was again ceded, by the treaty of 1805, to Dowlut Rao Sindia, who may be considered as having made it its capital, as his court has never been moved from the place, except for occasional pilgrimages, and a second city has risen on the site of his encampment. Of the appearance of the Mahratta camp in 1820, we have the following description from the pen of the picturesque writer last cited.

"It is not, perhaps, quite what you expect; for it presents the appearance of an immense village, or rather collection of villages, with about a dozen

chunamed buildings, shapeless, coarse, without any air of ornament; and here and there, many small trees and hedges of the milk-plant, all of quick growth and late planting, but yet giving the whole a fixed and settled aspect. At the second gaze, however, you see interspersed, many tents and palls, flags and pennons; in some parts, hutted lines and piles of arms; in one range, a large regular park of artillery; in all the open spaces, horses irregularly picketed, strings of camels, and a few stately elephants. On the skirts of this large mass, are a few smaller and more regular encampments belonging to particular chiefs, with their followers better armed and mounted. The sounds too of neighings, of drums, of horns, and fire-arms, and occasionally the piercing trump of the elephant, mingled in confusion with the hum of a population loud, busy, and tumultuous, tell you, convincingly, the trade here is war—the manufactures are of arms.

"Many years, however, has the Mahratta camp happily been stationary. Nor is there treasure in the coffers, or energy in the councils of Sindia, who now stands a power, isolated, helpless, and without hope, ever again effectually to set it in motion. From a prodigious host, it has dwindled in numbers greatly; in efficiency and readiness of equipment, still more. Perhaps, not more than 7000 mounted men are in his camp, with about three brigades of infantry; his artillery alone is fine, and disproportionately so; his stores miserably low Our object was to see their artillery. I had no idea of any thing so soldier-like among them as the encampment of it. The guns, upwards of 150, were regularly parked in line; the guns beautifully bright, and a chaplet of flowers hung on most of them; the parade-ground clear, and the hutting of the soldiers attached to them very orderly.

The *golundauze* are proverbially faithful and brave; will die at their guns; and may be said to half-worship the cannon they are attached to. They are almost invariably sacrificed when brought into action. A native prince likes to form a long line; and we, allowing for the loss by their fire in getting to them, invariably and easily possess ourselves of as many guns as may be ranged against us. But if these guns were disposed on the field as well as they are served, our battles would not be such easy victories.

"In traversing this rude, irregular encampment, the sort of groupes we met, the horses picketed in circles, with the rider's spear planted in the ground at each head-rope; men lying on their horse-furniture, pillowed on their shields, or busy cooking, or cleaning their horses and arms; their women making fires, fetching water, and bringing in grass; their children of all sizes at play in the dust, naked;—all these were features to the eye of the European officer, strange and interesting. As we passed back round the fort, we were fortunate enough to meet Sindia returning from the chase, surrounded by all his chiefs, and preceded or followed by about 700 horse. Discharges of cannon announced his approach; and a few light, scattered parties of spearmen were marching before the main body. We stopped our elephants just on one side of a narrow part of the road, where the Rajah and chiefs, with his immediate escort, must pass. First came loose, light-armed horse, either in the road or scrambling and leaping on the rude banks and ravines near; then some better clad, with the quilted *poshauk;* and one in a complete suit of chain-armour; then a few elephants,—among them the hunting elephant of Sindia, from which he had dismounted. On one small elephant, guiding itself, rode

a fine boy, a foundling *protegé* of Sindia, called the jungle Rajah; then came, slowly prancing, a host of fierce, haughty chieftains, on fine horses, showily caparisoned. They darted forward, and all took their proud stand behind and round us, planting their long lances on the earth, and reining up their eager steeds to see, I suppose, our salaam. Next, in a common native *palkee*, its canopy crimson and not adorned, came Sindia himself. He was plainly dressed, with a reddish turban and a shawl over his vest, and lay reclined, smoking a small gilt or golden *calcan*. We stood up in our howdah, and bowed; he half rose in his *palkee*, and salaamed rather in a courteous manner. At this, there was a loud cry of all his followers near, who sung out his titles, and the honour he had done us, &c. And all salaamed themselves profoundly. I looked down on the chiefs below us, and saw that they eyed us most haughtily, which very much increased the effect they would otherwise have produced. They were armed with lance, scimitar, and shield, creese and pistol; wore, some shawls, some tissues, some plain muslin or cotton; were all much wrapped in clothing, and wore, almost all, a large fold of muslin, tied over the turban-top, which they fasten under the chin, and which, strange as it may sound to those who have never seen it, looks warlike, and is a very important defence to the sides of the neck." *

From Gwalior, the direct road to Oojein leads through Nerwar and Seronje; but Major Palmer took the route of J'hansi, the other road being at that time infested by banditti in the pay of the Nerwar Rajah. His first stage was to Anteiy, a pretty large walled town with a fort, situated at the foot of the

* Sketches of India, pp. 211—218.

hills, on the banks of the small river Dealoo. The next day, proceeding over a champaign country, he reached a small village called Dibborah, belonging to the Jat Rajah of Pachour. The third day, he halted about three miles to the N.W. of Ditteah, which he passed through on the following morning. This is the first town in Bundelcund. It is described as populous and well-built, surrounded with a stone wall. On the south-east side, the Rajah had built himself a palace on an eminence without the town, which commands a view of the country as far as Pachour on one side, Nerwar on another, and J'hansi on a third. The latter, which was reached the next march, is a considerable town, though smaller than Ditteah. It then belonged to the Peishwa. It enjoyed a considerable trade in the cloths of Chanderi, and possessed manufactories of carpets, bows and arrows, and spears: it was also a great thoroughfare for caravans passing from the Deccan to the Doab. It is commanded by a hill-fort, to the S.E. of which, at the distance of a few hundred yards, is another hill of nearly the same height. About nine miles S.E. by S. from J'hansi, on the left bank of the Betwah, is the ancient city of Ouncha, the Rajah of which was formerly the head of the Bundelah tribes, from whom the other chiefs received the *tecka* or token of investiture; but he is now reduced to insignificance.* The route passed to the left of this city, and after crossing the Betwah, lay for four marches (about forty-six miles) through the Ouncha territory It then entered

* Oorcha (or Uchcha) was built in the year 1531, by the eighth Bundela sovereign, soon after the accession of the Emperor Humaioon Ferishta denominates the Bundela chieftains, Oorcha Rajpoots. They were originally Rajpoot adventurers from Benares.

upon the district of Chanderi (Chenderee), which formed an extensive and fertile *circar* (of Malwah) under the Mogul Government, extending ninety miles from E. to W., and seventy from N. to S. The capital, from which it takes its name, is seated on the Betwah, in latitude 24° 32′, longitude 78° 10′; forty-eight miles N.N E. from Seronje. It has a strong hill-fort with an extensive *pettah*, and is described by Abulfazel as containing 14,000 stone houses, but is undergoing a rapid decay The route followed by Major Palmer lay through the walled towns of Khemlassa, Koorwey (on the Betwah), and Bhilsah,* and again crossing the Betwah, entered, at Goolgaung, the territory of Bhopaul About twenty-four miles further, it led to the capital of that principality, situated near a *tâl* or lake extending four miles and a half E and W., and a mile and a half in breadth: it is formed by an embankment, at the confluence of five streams issuing from the hills, which rise in the form of an amphitheatre round the lake. From this *tâl* or lake issues the river Bess; and, on the east of the city, there is a smaller tank, about two miles in length, the source of the small river Patara.

Bhopaul, we are told, derives its name from its Rajpoot founder, the minister of the celebrated Rajah Bhoj, and was built by him at the same time that his master formed the present district of Tal into a lake, and founded the city of Bhojpoor. The lake has dis-

* Bhilsah is said to have been built by the Hindoo demi-god, Ramchunder. It contained, in 1820, 5000 houses, and many handsome pagodas. The approach from Seronje is very picturesque It stands on the east bank of the Betwah, near its junction with the Bess, thirty-two miles N.E. of Bhopaul. The district is fertile, and produces the best tobacco in India. It belongs to Sindia.

appeared, and Bhojpoor is only a large village, situated near the ruins of the immense mound which arrested the rivers; but it still bears its ancient name, and the ruins of many temples and other edifices attest its former greatness. Bhopaul is situated exactly on the confines of the old Hindoo province of Malwah, one gate being within its boundaries, and the other in Gondwarra. It is surrounded with a stone wall, but presents a ruinous appearance, notwithstanding that it is the residence of the Nabob. On the outside is a large *gunge*, or suburb, equally decayed; and on the S.W., a *ghurry*, or fort, built on the solid rock, with a stone wall and square towers, all much dilapidated, though not forty years old. The surrounding country is an uneven, jungly tract; but the soil is, in general, fertile and well-watered, and the principality is in a state of rapid improvement. It has been the policy of the Bengal Government, to raise this little Patan state into a degree of consideration and power equal to what its most prosperous rulers ever enjoyed.* Bhopaul stands in latitude 23° 17′, longitude 77° 30′.

The remainder of the route we are tracing, lay first south-westward to Sehore, a considerable town where a large manufacture of striped and checkered muslins is carried on; then, in a N.W. direction, crossing the Parbutty, to Shujawalpoor, the head-town of a large *pergunnah*, situated on the east bank of the Jaumneer, and having its fort and a good bazar; thence to Shahjehanpoor, on the banks of the Sagurmuttee,—a considerable town belonging, with its *pergunnah*, to

* Malcolm, C. I. vol. i. p. 12; vol. ii pp 242, 463. This favoured ally now maintains 2000 horse, 4000 infantry of all classes, and about 180 guns, and possesses the forts of Ambapaunee, Raisseen, Gunnoorghur, Chokeyghur, and Islamghur. See page 348 of our second volume.

Sindia;* in another march, to Turana, the head-town of a *pergunnah* belonging at that time to Ahalya Bhye; and, two short stages further, to Oojein.

The Seronje road meets that which we have been tracing, at Shahjehanpoor. About seven *coss* from Gwalior, is the large walled town of Beereih (or Beiye), in the environs of which are extensive iron-works.† Nerwar, situated forty miles S by W. from Gwalior, is a lofty fortified hill with a small town below. The road thence winds among wooded and rocky hills, affording many picturesque views of the river Sind, the stony channel of which is twice crossed in the stage leading to the village of Dungree. The next stage is to Sepree (or Siparry), a walled town. Eight miles further, is Sasye-serai, which takes its name from a royal serai, near which is a mosque with the remains of a tank, and a well of excellent water. The town is populous, surrounded with a wall of loose stones. At a short distance are ruins of several Hindoo temples with some well executed sculpture. The road then lies through an open, cultivated plain, in which stands the fortified town of Kallarus (or Colarees), surrounded with a fine grove, with remains of tanks and a fine *boolee*. A dreary

* Shujahalpoor and Shahjehanpoor derive their names from their respective founders, Shujah Khan, one of the most distinguished governors of Malwah, and the emperor Shahjehan. About half a mile to the westward of the latter town is a very lofty conical hill, crowned with a single tree and a pagoda, which is conspicuous at a great distance on all sides.

† This town, which is not mentioned by either Sir John Malcolm or Hamilton, (and Hunter only speaks of it as a village,) is represented by Forbes as having been a considerable place. He visited the iron mines, distant about three miles. Seven were then being worked; and "so powerful was the effect of the iron in the environs, that the compass varied nearly three points."—Forbes, vol. iv. pp. 24—29.

plain succeeds, without a river, and with few villages. The road to Seronje runs southward inclining to east, the stages being marked by a series of ruined serais, which recal the days when the soubahdars of the Deccan travelled by this route in pomp from the imperial court. Seronje, a corruption of Sheer-gunge, derives its name and origin from the *gunge* or cantonments of the Emperor Shere having been fixed here.* It stands in lat 24° 8', long. 77° 41'. Its appearance, from a hill in the suburbs, is half European, presenting houses of two and three stories, with tiled and slated roofs, and gardens near the river: the whole effect is very pleasing. The bazar is very handsome and well supplied. This town is the property of Ameer Khan, but his chief residence is at Tonk, in Rajpootana.† From Seronje, a road runs to Bhilsah and Hoshungabad.

The Oojein road runs south-westward to Ragooghur, the head town of the large district of Kycheewarra, formerly belonging to the Kychee branch of the Chohan Rajpoots, but now the property of Sindia. The town occupies a rocky eminence, and is fortified in the usual style, but is completely commanded by the adjacent heights, so as to be of no strength. It stands in lat. 24° 27', long. 77° 14'. An uninteresting country extends the four next stages to Rajeghur, a

* The serais are probably the memorials of this monarch's munificence. See page 269 of our first volume.

† Tonk is situated about fifty miles S of Jyepoor, on the Bunass river. It is very ancient, and was one of the chief cities of a dynasty which ruled at Thoda. It is nearly encircled by hills, but the appearance is desolate and uninviting Ameer Khan has constructed a fort outside the town, which is called after himself, Ameergurh. The inhabitants are chiefly of the mercantile class, the Patan myrmidons of Ameer Khan having displaced the Rajpoot proprietors. See Grindlay's Indian Scenery, part iv.

fort and town on the banks of the Nuaje, possessing some trade and a good bazar. Two stages further lead to Sarungpoor, a town of some importance under the Mogul emperors, situated on the east bank of the Kali-Sind. It now contains about 2000 houses, and is the head of a *pergunnah* of 55 villages belonging to the Rajah of Dewass Mr Forbes describes it as surrounded with remains of elegant Mohammedan mausoleums; among which is a very handsome one erected to the memory of Baz Bahaudur, the last independent king of Malwah, who was killed near this place during the wars of Akbar. In the centre of the town is a noble mosque, which was then turned into a Government hay-loft and granary for horses. Muslins and cottons are manufactured here. A stage of seventeen miles further leads to Shahjehanpoor.

OOJEIN.

Oojein, the Ujjayini and Avanti of the Hindoo Puranas, and the Ozene of Ptolemy and the Periplus, deservedly occupies a high rank among the sacred cities of Hindostan. More than eighteen centuries ago, it was the seat of empire, of arts, and of learning, under the sway of the illustrious Vikramaditya (or Vikramajeet) whose accession forms the Hindoo era; and it is considered as the first meridian by the native geographers and astronomers. It stands on the east bank of the Seeprah river; in lat. 23° 11′, long 75° 51′, at an elevation of 1698 feet above the level of the sea. The modern town is situated a mile to the southward of the ancient city, which has been overwhelmed by some physical catastrophe; the Hindoo legends say, a shower of earth, which buried the city and its inhabitants. "On the spot where the ancient city is

said to have stood," says Mr. Hunter, "by digging to the depth of from fifteen to eighteen feet, they find brick walls entire, pillars of stone, and pieces of wood of an extraordinary hardness. The bricks, thus dug up, are used for building: some of them are of a much larger size than are now made. Utensils of various kinds are sometimes dug up in the same places; and ancient coins are found, either by digging, or in the channels cut by the periodical rains. During our stay at Oojein, a large quantity of wheat was found by a man in digging for bricks: it was almost entirely consumed, and in a state resembling charcoal. The earth of which the mound is composed, being soft, is cut into ravines by the rains. In one of these, from which several stone pillars had been dug, I saw a space from twelve to fifteen feet long, and seven or eight high, composed of earthen vessels, broken and closely compacted together: it was conjectured to be a potter's kiln Between this place and the new town, is a hollow, in which, tradition says, the river Siparah formerly ran. It changed its course at the time that the city was buried, and now runs to the westward. Adjoining to these subterraneous ruins, on the present bank of the Siparah, is the cave of the Rajah Bhirtery. Before the gate of the court are two rows of stone pillars, one running from E. to W., the other from S. to N You enter the court from the southward. Within it are the entrances of two caves or divisions of the palace. The outermost enters from the south, and is sunk about three feet underground. From this entrance (which is on the side), it runs straight east, being a long gallery, supported on stone pillars, which are curiously carved with figures of men in alto-relievo: these figures are now much

defaced. The inner apartment also enters from the south This is a pretty wide chamber, nearly on the level of the ground, the roof supported on stone pillars, over which are laid long stones, in the manner of beams On the north side, opposite to the entrance, is a small window, which throws a faint light into the apartment It looks down upon the low ground, beneath the bank on which the building is situated. On the left hand or west side of the apartment, is a small triangular opening in the stone pavement. Through this you descend, about the height of a man, into an apartment truly subterraneous and perfectly dark. This is also supported on stone pillars, in the same manner as the upper one. It first runs eastward, and then turns south. On the left side are two chambers, about seven feet by eight. At the southern extremity is a door, which probably led into some further apartment, but it is shut up with earth and rubbish. The fakeers who reside here, say, a tradition exists, that one subterraneous passage went from hence to Benares and to Hurdwar; and they tell us, that this door was shut up about twelve or fourteen years ago, by the Government, because people sometimes lost themselves in the labyrinth. This is said to be the place in which the Rajah Bhirtery, the brother of Vikramaditya, shut himself up after having relinquished the world; but there are various and discordant accounts of its construction and date. By some, it is said to have been constructed in its present form by Bhirtery himself. By others, these inner apartments are said to have been the *mahl* or private chambers of Gundrutsein, and the colonnade before the gate to have been his public hall of audience: (it is added,) that this escaped the general wreck of old

Oojein, and either was not affected, or sank gently down, so as to retain its form, though thrown down under the level of the ground."

There can be no doubt, we think, that these apartments are real excavations. With regard to the catastrophe which overwhelmed the old city, Mr. Hunter remarks, that there are no volcanic *scoriæ* among the ruins, nor any conical peaks in the neighbourhood, which might favour the idea of its having been a convulsion similar to that which buried Pompeii. An earthquake appears one of the most probable causes: the only objection to this explanation is, the entire state in which it is alleged that the walls are found. An inundation might be considered as the cause; and, in fact, while Mr Hunter was at Oojein, the river rose to such a height, that great part of the modern town, though situated on a high bank, was overflowed, and many houses within it, as well as whole villages in the neighbourhood, were swept away by the torrent Yet, the size of the stream and the length of its course, (the source being only at the distance of fourteen *coss*,) did not appear to him adequate to furnish water enough to produce so complete a revolution; and he was therefore disposed to consider the change of its course, in conformity to the tradition, as the effect, rather than the cause of the event. The opinion adopted by Sir John Malcolm, however, is, that the city was overwhelmed by the river. It is possible that an earthquake may have concurred in producing the catastrophe, by creating some obstruction to the waters of the river; or the giving way of some artificial mound may be suggested as a cause fully adequate to account for the phenomenon. Mr Hunter's supposition of a whirlwind

blowing up loose earth or sand sufficient to bury the city, will not be thought very probable.

The modern city is of an oblong form, about six miles in circumference, fortified with a stone wall and towers. Within this space there is some waste ground, but the greater part is thickly covered with buildings, and very populous. The streets are broad, airy, paved, and clean; the houses generally good, of brick or wood, tiled, or terraced. The most remarkable buildings are, four mosques, erected by private individuals; a pagoda, built by Rannojee Sindia; a mausoleum erected to the memory of that chief, the father of Madhajee; another mausoleum, which was being erected in 1785, in memory of a celebrated gossannee; Sindia's palace, an extensive and sufficiently commodious house, but without any claim to magnificence; a gate, near the palace, the only remains of a fort said to have been built soon after the time of Vikramaditya, and presenting a good specimen of the ancient Hindoo architecture; besides numerous temples. The most considerable of these is a little way outside the walls, at Unkpât, a place held in high veneration, as that at which Krishna and his brother are fabled to have received the rudiments of their education. Here is a tank, said to be of high antiquity, enclosed with a stone wall; and two square temples with pyramidal roofs were erected within the enclosure about sixty years ago, by the Puar Rajah. Within the city, near the eastern wall, is a hill of considerable height, on the top of which is a Hindoo temple erected to Mahadeo, and adjoining it, the tomb of a Mussulman saint. The hill is seen from a great distance, and commands an extensive prospect on every side. To the north is seen, at the distance of

four miles, the rude and massy structure of Kalydeh (or Kallea-deh), an ancient and very curious palace, built on an island in the Seeprah by Sultan Nazir-ud-deen Khilji, who ascended the throne of Malwah, A.H. 905. To the westward, is traced the winding course of the Seeprah, through a fertile valley diversified with corn-fields and clumps of fruit-trees. Close on the top of the opposite bank is the fort of Beiroungurh, about a quarter of a mile in length, surrounded with a rampart of earth, and containing an ancient temple dedicated to the tutelary divinity of the place, whose name it bears. Still further up the stream, and nearly opposite the middle of the town, are the gardens of Abha-Chitnavees and Rana Khan: on the latter, no decoration of art has been spared. Exactly over these, at the distance of half a mile from the river, on a rising ground, is a grove containing the tomb of another saint, Shah Dawul. The prospect is bounded on this side by a ridge of hills, at the distance of three miles, running seven miles N.N.E. and S.S.W.: they are chiefly of granite, and from them the stone employed in building is supplied; but they are covered with vegetable mould to a sufficient depth to admit of cultivation. To the S.W. is seen a wide avenue of trees, which terminates a course of two miles at a temple of Ganesa, surnamed Chintamun: it is visited by numerous processions at stated periods. The south wall of the town is washed by the Seeprah, which makes a sudden turn at this place. This extremity of the city, called Jye-singh-poorah, contains an observatory built by the Rajah Jye-Singh, who held the city and territory of the Emperor Mohammed, in quality of *soubahdar*.* Eastward, as far as the eye can

* See page 70 of this volume.

reach, is a level plain, interrupted only by a conical hillock at the distance of three miles, beyond which is an extensive lake, close on the left of the Bhopaul road *

Of the palace at Kallea-deh, Mr. Forbes gives the following description. "The Sepra running on the east in its natural bed, has been conducted by a channel to the western side of the structure, where the stream rushes through the arches of a bridge into two large reservoirs, and is thence led to numerous small ones with fountains and other ornaments. On the right is a range of buildings divided by arches, each leading to a square apartment, with a roof partly projecting inward, to form a colonnade round a fountain and small tank bordered with chunam This was open to the sky, while the company sat beneath the piazza. Under the roof, throughout the apartments, are iron rings from which the *tattees* of scented grass were suspended. This range of apartments, the bridge, and a large central building, form three sides of a square: on the fourth, the river, divided into five streams, rushes down as many artificial cascades, into a general receptacle The central building consists of a square apartment covered with four domes, and seems to have been the *duan-konna*, or eating-room. The excellent materials, especially the fine chunam, have hitherto resisted the effects of time and the elements. In front of the whole are remains of a wall, enclosing about three miles of ground, which was formerly a park belonging to the royal villa."†

* Asiat. Res. vol. vi. pp. 39—43.

† Forbes, vol. iv. p 6. This description was written in 1785, when these water-works and subaqueous edifices were 300 years old, and still in high preservation. The same tyrant (such was his character) caused similar places to be constructed in other parts of his

Until the recent transfer of the seat of government to Gwalior, Oojein was considered as the capital of Sindia's dominions The officers of government are, however, almost the only Mahratta inhabitants. The Mussulmans form a very considerable portion of the population. The Borahs, or Ismaelies, are here a numerous class, amounting to 1200 families, and occupying four *mahals* of the city, separated by strong gates from the other wards * Both Hindoos and Moslems speak a dialect differing very little from that of Agra and Delhi Oojein is a place of considerable traffic. Fine white cloths are brought here from Chande-

dominions ; and there are very fine ones at Mendo, twenty-six *coss* from Oojein

* The Borahs are a mercantile tribe of Mohammedans, whose name is derived from the Hindoo word *beh hoorah*, traffic. The same appellation is given to a tribe of Brahmins from Mewar. The Mohammedan Borahs, who come from the coast of Gujerat into Central India, " are the chief medium through which the trade in European articles is carried on, and in every town in which they settle, they form a distinct colony They are of the tribe of Hassanee, once so dreaded in Egypt and Persia for the acts of murder and depredation which they perpetrated in blind obedience to the mandate of their spiritual lord, so famous in the Crusade history, under the name of the Old Man of the Mountain The chief *moullah*, who resides at Oojein, is appointed by the high-priest of this class at Surat · his authority extends over all his tribe in Central India, and as far as Aurungabad south His orders go to regulate their most minute actions, and he promulgates annually a table of rules for their guidance. He estimated the Borahs in his diocese or charge, at nearly 10,000 families, or about 45,000 souls." Malcolm, vol ii p 112. Mr Hunter states the number of families in Surat (in 1790) at 6000; those in Oojein, at 1500, " but the head-quarters of the tribe," he adds, " is at Boorhanpoor, where their moollah or high-priest resides " Bishop Heber says · " They are, in general, very peaceable and orderly merchants, agreeing far better with both Jains and Rajpoots than their fiery Sunnite rivals." Heber, vol. ii. p. 501 But " they are, in general, unpopular, and are held in the same estimation for parsimony that the Jews are in England." *Ib.* vol. iii. p. 64 See, for an account of the Hussunees, Mod. Trav. Persia, vol. i. pp. 148—155

ree and Sehore; from Boorhanpoor, turbans and stained *goods*; from Surat, European and Chinese imports, and pearls; from Marwar, the asa-fœtida of Sindh; and the diamonds of Bundelcund, go by this way to Surat. The exports are cotton, coarse cloths, *aal* (the root of the *morinda citrifolia*), and opium. A black vegetable mould covers the greater part of the district, which, in the rainy season, becomes so soft, that travelling is hardly practicable. On drying, it cracks in all directions, and the fissures are so wide and deep in many parts by the road side, that it is dangerous for a horseman to go off the beaten track. The quantity of rain that falls in ordinary seasons is so great, and the soil is so retentive of moisture, that wells are scarcely needed for irrigation, and they are consequently little used. It is singular, that the vine here produces a second crop in the rainy season; the grape, however, is acidulous and of an inferior quality; nor is the first crop equal in size and flavour to the earlier grape of Boorhanpoor. The other fruits are, the mango, *guava*, plantain, melon, and water-melon; two species of *annona;* several varieties of the orange and lime; the *falsah* (*grewia asiatica*), from which is made a refreshing sherbet; and in a few gardens, the *carica papaya.* The sugar-cane was formerly cultivated. The climate would seem to be far from salubrious. The heats are excessive, especially during the hot winds of April and May; and intermittent fevers prevail from towards the end of the rains till the middle of November.* During the rains, the nights are

* As. Res. vol. vi. pp. 45, 52—7. During the hot winds, the thermometer, when exposed to them, stood at from 93° to 109° at 4 P. M.; and the heat at 9 P.M. varied from 80° to 90°. From the middle of June, when the rains set in, to the middle of July, the afternoon heat varied from 107° to 86°; and afterwards, till the ter-

cold. No one of our modern authorities throws any light on the statement of Abulfazel, that the river sometimes flows with milk. This prodigy had happened, he tells us, only a week before he visited the city, about eight in the evening; and people of all ranks, both Mussulmans and Hindoos, took up some of the milk.* The most obvious explanation is, that it must have become impregnated with chalk from the sudden falling in of some part of its banks.

Next in rank to Oojein, among the cities of Central India, is Dhar or Dhara-nuggur, the capital of a petty principality, and the residence of the Rajah Ramchunder Puar. It appears at one period to have covered a great extent of ground, and is said to have contained 20,000 houses: in 1820, the number did not amount to 5000, but the population was rapidly increasing. It derives its rank and importance from having been made the seat of government by Rajah Bhoj; which honour it enjoyed till it was transferred in the fifteenth century to Mandoo, by the Mohammedan conquerors of Malwah.†

The early history of Malwah is involved in obscurity and fable. In Indian manuscripts, Sir John Malcolm says, it is noticed as a separate province 850

mination of the rains, from 80° to 74°. It then increased, the *maximum* being 101°, and till the middle of November, being seldom under 90°. In February, it varied from 73° to 103°, falling in the morning as low as 46°.

* Ayeen Akbery, vol. ii. p. 44.

† It stands in lat. 22° 35′, long. 75° 24′, 1908 feet above the level of the sea. The district contains about 400 square miles, comprehending 179 villages, 25 of which are situated in the wild and hilly tracts, and inhabited by Bheels. In 1820, the number of inhabited houses was 7573, and its population about 37,365 souls, in the proportion of one Mohammedan to sixteen Hindoos. Malcolm, vol. i. p. 11; vol. ii. p. 489.

years before the Christian era; when Dunjee, a sovereign of the Bheel race, restored the power of the Brahmins, which had been destroyed by the Buddhists. One of his successors (about B C. 730) is said to have shaken off his dependence on the Hindoo sovereign of Delhi. On the failure of his line (about B.C. 460), Adut Puar, a Rajpoot prince, commenced the Puar dynasty, which continued to rule Malwah upwards of 1058 years. Of this line was the famous Vikramaditya, who established the era still in general use.* In the year 541 of this era (A.D. 597), Rajah Bhooj succeeded to the throne, and removed the seat of government from Oojein to Dhar On the death of his successor, the Puar dynasty gave way to that of the Towur Rajpoots, which lasted 142 years. This was succeeded by that of the Chohans, which extended through 167 years. In the reign of Maldeo, the last of this dynasty, Malwah fell under the Mohammedan dominion. The country was, however, only partially subdued "We find Hindoo princes and chiefs in almost every district, opposing the progress of the invaders, and often with such success as to establish dynasties of three or four generations, who ruled over a considerable part of the country. These revolutions continued to be frequent till the more complete conquest of Bahaudur Shah, which took place during the reign of Shahab-ud-deen, who put that leader to death, and appointed (A.D. 1387) to the government of Malwah, Dilawur Khan Ghoree. This governor, taking advantage of the flight of Mahommed Toghluk, and of the confusion into which India was thrown by the invasion of Timour,† as-

* See, respecting this prince, (to whom, in Hindoo annals, is assigned a reign of 100 years,) pp. 138—140 of our first volume.

† See vol. i. pp. 223, 235.

sumed the titles and ensigns of royalty. He fixed his capital at Dhar, which still presents, in the ruins with which it is surrounded, the history of this change. The materials of its temples appear to have been appropriated to build palaces and mosques for its new sovereign. This city did not, however, long remain the capital of the Mohammedans. Alif Khan, the son of Dilawur Khan, who became celebrated under the name of Hoshung Shah, removed the seat of government to Mandoo."

Hoshung Shah, soon after his accession to the throne, was made prisoner by the Sultan of Gujerat; but, though his reign commenced in adversity, he afterwards acquired great fame. To facilitate operations against the Hindoo prince of Gondwarra, he built a town and fort on the left bank of the Nerbudda, to which he gave his own name.* This involved him in hostilities with the Mohammedan kings of the Bahminee dynasty, which were attended with various fortune; but he was ultimately successful. He defeated and slew Nursingh, the ruler of Gondwarra, and took his rich capital of Kirlah, which, with the adjoining country, remained in his possession. Hoshung died immediately after this success, (A D. 1433,) having reigned thirty years. His remains were brought from Hoshungabad to his new capital of Mandoo; and the noble mausoleum erected over them, is still in excellent preservation.

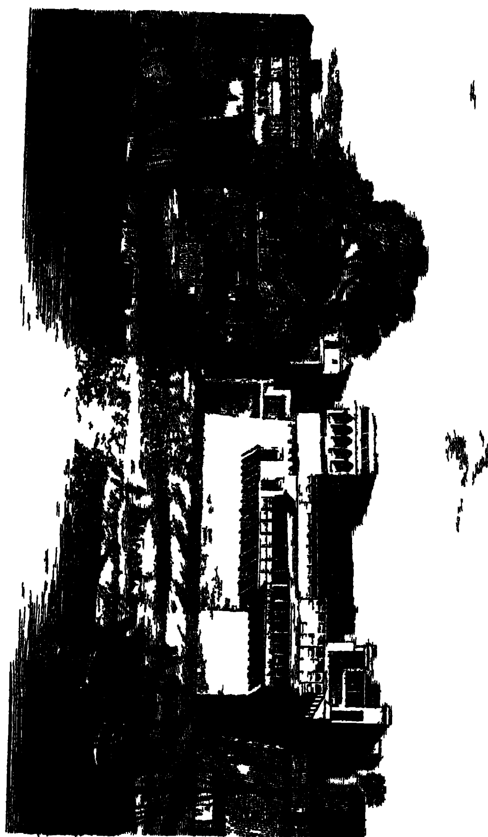
"Hoshung Ghoree was succeeded by his son,

* Hoshungabad (generally written Hussingabad) is situated in lat. 22° 43', long. 77° 43', 55 miles S. of Raisein. It is the capital of a large *pergunnah* belonging to the British Government, and being the key to this quarter of the Deccan, is a permanent station for a military detachment. Although the houses cover an extensive surface, the town was, in 1820, but thinly peopled.—Malcolm, vol. ii. p. 496.

Ghizni Khan, a weak and dissolute sovereign. This prince was dethroned by his minister, Mahomed Khiljee, whose conduct, after he attained power, redeemed the crime of usurpation. It was to this prince that Mandoo owed its fame and splendour; and the magnificent tomb over Hoshung Shah, and the colleges and palaces that he built, give testimony of his respect for the memory of his benefactor, and of a regard and consideration for his subjects, that entitle him to that high reputation which he has attained. Though living almost always in the camp, his taste and magnificence adorned and enriched every part of his territories. Besides the monuments of his splendour already noticed, there are ruins of many palaces built by him at Nalcha, a town beautifully situated six miles N of Mandoo, on the verge of the rich, open country which there approaches the mountains and great ravines. There can be little doubt from concurring testimonies that it was under the government of Mahomed Khiljee, that Malwah reached its highest prosperity as a kingdom" * His reign lasted thirty-four years.

Ghias-ud-deen Khiljee, his son and successor, was an indolent and voluptuous prince; and it is a proof of the energy of his father's government, or of the ability of his own ministers, that, during a reign of thirty-three years, a kingdom like Malwah, surrounded with turbulent neighbours, suffered no diminution of territory. His son, Noor-ud-deen, though active and brave, was the slave of his passions, and fell a victim to his debaucheries. He left, however, the wealth

* This prince experienced, nevertheless, during a life of constant action, some very serious reverses. He had at one time lost his throne through a conspiracy of his nobles, but was re-seated upon it by the aid of Sultan Muzufter of Gujerat. On another occasion, he was taken prisoner by the Ranah of Chittore, who generously restored him to liberty and dominion.



a very pretty cottage in a beautiful situation on a rocky and woody promontory, and actually washed by the sea-spray, where Mr. Elphinstone chiefly resides during the hot weather. (From Mr. Elphinstone's house, there is a magnificent view of the town and harbour; and at the extremity of this promontory, in a part of the rock which it is difficult to approach, are the remains of a pagoda, and a hole famous as a place of resort for Hindoo devotees, who believe that, on entering it, they are purified from their sins, and come out regenerate. The western side of the promontory is considered as one of the healthiest situations in Bombay, and there are several European houses on the beach. There is also a beautiful village, inhabited almost entirely by Brahmins, with a very fine tank in its centre.) The third and principal government-residence is Pareil, about six miles from Bombay, at a short distance from the eastern shore of the island. The interior of the house is very handsome, having a fine stair-case and two noble rooms, one over the other, of seventy-five or eighty feet in length. The lower one is said to have been an old and desecrated church belonging to a Jesuit college, which had fallen into the hands of a Parsee, from whom it was purchased by Government about sixty years ago. Behind the house is a moderate-sized, old-fashioned garden, in which is planted a slip of the willow which grows on Bonaparte's grave. Adjoining is a small paddock, or rather yard, full of different kinds of deer, which are fed by hand; and another little yard, containing some wild animals, of which the most interesting are, a noble wild ass from Cutch, and a singular ape from Sumatra."

"About half a mile from the house, following the course of the sea, is a very extensive wood, principally of coco-trees, through which the road runs for about

three miles to the town and ferry of Mahim. This wood is thickly inhabited by people of all religions; but the Portuguese Christians, who perfectly resemble the natives in dress and appearance, seem to be the most numerous; and the circumstance of there being here the ruins of a college, as well as a church with the priests' house attached to it, would prove it to have been the principal settlement on the island. There are also several mosques and pagodas The wood is so intersected by roads and paths, with but few objects to serve as landmarks, that a stranger would have much difficulty in finding his way out of the labyrinth of trees and huts. The town of Mahim is ill built, but it has a fort, a Roman Catholic church, and other monuments of former prosperity. The priests are for the most part educated at Goa."*

"The road from Malabar Point to the Fort, lies along the beach of Back-bay, a dangerous bay formed by the Point on one side, and by Old Woman's Island, or Coulaba, on which is the light-house, on the other The shore is the general burial-place of all classes of inhabitants. That of the English is walled in and well kept: it is filled with pretty monuments, mostly of chunam, and contains many an unread inscription. Next to the British cemetery is that of the Portuguese; after which follow those of the Armenians, the Jews, and the Mohammedans, with that of the few Hindoos who bury their dead. They are all overshadowed by a thick coco-nut wood; and the ride among the monuments, placed between the grove and the sea, would be far from unpleasing, were it not that the tide continually washes in the sculls and bones of the Hindoos who are burned on the beach at low water

"The Fort of Bombay is said to be too large to be

* Heber, vol. iii. pp. 129—131; 99—102.

defended, if ever a European enemy should effect a landing on the island; and no part of it is bomb-proof. Besides which, the native houses within the walls are closely crowded together, very high, and mostly built of wood.* The fort is dirty, hot, and disagreeable, particularly the quarter near the bazar-gate, owing to the ruins of houses which were burned down some years ago, and have never been removed; but new buildings are, in many places, rising on the ruins of the old, so that the streets are become so uneven as to render it disagreeable, if not dangerous, to pass through them. The most interesting object in the fort is the dock-yard. Near the docks is the castle, now used as an arsenal. The harbour is filled with vessels from all nations, and of all shapes: the largest and finest of the foreigners are the Arabs. The only English church is in the fort: it is large, but neither well served nor well attended.† The Portuguese and Armenian churches are numerous both within and without the walls; and there are three or four synagogues, and mosques and temples innumerable. The largest pagoda in Bombay is in the Black Town, about a mile and a half from the Fort: it is dedicated to *Momba Devee* or the Bombay goddess, who, by her

* "Towards the sea," Lord Valentia says, "Bombay is extremely strong, and battery above battery completely commands the harbour. To the land side, it by no means offers the same resistance; but this is of little consequence, as, were an enemy once landed and capable of making regular approaches, the town must surrender. A bombardment would lay the whole town in ashes in a few hours."—Valentia, vol. ii. p. 160.

† This writer visited Bombay in 1809. Mrs. Heber describes the church as handsome, and adds: "There is also a small temporary chapel at Matoonga, and a church, which the Bishop consecrated, has recently been built in the island of Colabah, where there are considerable cantonments. There is likewise a Presbyterian place of worship within the Fort."—Heber, vol. iii. p. 120.

image and attributes, seems to be Parvati, the wife of Siva."*

Within a century, the population of Bombay has increased tenfold. In 1716, it was estimated at 16,000 souls. In 1816, the result of a census made by order of Government, shewed the number of houses to amount to 20,786, with about eight persons to each; and the numbers of the resident population were as follows:

British, not military - -	1,840
Ditto, military and marine - -	2,460
Portuguese and Armenians - -	11,500
Jews - - - -	800
Mohammedans - - - -	28,000
Hindoos - - - -	103,800
Parsees - - - -	13,150
	161,550

Besides these, it has been calculated, that the temporary sojourners and floating population of Bombay, amount to upwards of 60,000 persons.†

The Parsee inhabitants, the descendants of the Persian Guebres who fled from the persecution of Shah Abbas, form a very rich, active, and loyal class of the community, contributing greatly to the prosperity of the settlement. "There is not a European house of

* Graham's (Mrs.) Residence in India, pp. 11—14. Lord Valentia infers from the name of this local divinity, that Bomba was the original name of the island, and not, as generally supposed, formed from the Portuguese *bom bahia*. It is much more likely, that the Hindoos have named their goddess from the island.

† Hamilton, vol. ii. p. 159. Mrs. Graham estimates the Jews at between 3 and 4000, and says, that they long passed in Bombay for a sect of Mohammedans. The Parsees she sets down at from 6 to 8000, while Lord Valentia, falling into an opposite error, represents them as forming the greater proportion of the inhabitants. They are, however, the chief proprietors. "Hardly a house or a foot of land in the island belongs to any other class."

trade in which one of them has not a share; and generally, it is the Parsee that produces the larger part of the capital. Their influence is consequently very great." In fact, they are the proprietors of the greater part of the island. Lord Valentia asked a respectable individual of this nation, why they built such splendid habitations, and purchased land at a price that yielded only four *per cent*, when they could so easily make eight or twelve. His answer was: "This is our native country, where we are also to die: we have now no other home to look to, and therefore like to have some certain property for our children to inherit. You English are only here for a short time, and therefore wish to make as much of your money as possible, that you may return to your country, where, I suppose, you act as we do here."*

From the length of time that Bombay has been under the control of Europeans, the Parsees have adopted little of the Asiatic manners. They wear the dress which, they say, had been adopted on their arrival, but they eat and drink like the English. Their houses are furnished with a profusion of English looking-glasses, prints, and paintings. "To the credit of their humanity," says Lord Valentia, "they provide for all their poor;† and to the credit of their private morals, there is not a single mistress or courtesan of their caste in the settlement. They are generous and splendid in the higher orders, and in the lower, active and

* Valentia, vol ii p 173. Almost all the houses and gardens occupied by Europeans, are their property. A Parsee gentleman told Mrs. Graham, that he received 15,000*l*. a year in rents, and that his brother received nearly as much

† "During the famine that desolated India in the years 1805 and 1806, the Parsee merchant, Ardeseer Dadee, fed 5000 poor persons for three months at his own expense, besides other liberalities to the starving people."—Graham's Journal, p. 44.

intelligent, far surpassing, as servants, either Mussulmauns or Hindoos. They mostly speak English with propriety. In their persons, they are a handsome race, fairer than the natives, though not possessing the clear skin of the Europeans. In their manners, they are uniformly conciliatory and mild. I confess," adds his Lordship, "that I infinitely prefer them to any race of people in the East, subject to British control. They have numerous temples to Fire; but their priests have no authority in temporal concerns, nor much spiritual control. The beauty of the esplanade, every morning and evening, is greatly heightened by these votaries of the sun, who crowd there in their white, flowing garments and coloured turbans, to hail his rising, or to pay respect, by their humble prostrations, to his parting rays. On this occasion, the females do not appear, but they still go to the wells for water, as did the wives of the ancient patriarchs."*

"The Guebre women," says Mrs. Graham, "enjoy more freedom than other Oriental females, but they have not yet thought of cultivating their minds. Perhaps, this is owing, in great measure, to the early marriages which they contract. By becoming the property of their husbands in their infancy, they never

* Valentia, vol ii. p 174. Mr Howison describes the effect of the crowds of Parsees standing by the edge of the sea, and praying aloud with uplifted hands, as very striking "The murmur of their voices is powerful and constant, and has a singular effect when heard amid the dashing of the waves. The devotees are most numerous during sunrise, when they line nearly the whole of the beach that skirts the esplanade, and from their dress, attitudes, and occupation, form an impressive spectacle. They stand with their faces directed towards the sun, and never for a moment turn from it till they have finished their religious duties, the performance of which usually occupies about a quarter of an hour.' Their prayers are not repeated distinctly, but are muttered through the teeth with a kind of inarticulate noise, without opening the lips.

think of acquiring a further share of their affections." This practice of marrying while children, may justly be regarded as the greatest obstacle to both the mental and moral improvement of the Parsees. The women have a better character for chastity, than for cleanliness The young girls are delicate and pleasing in their persons, but, before twenty, they grow coarse and masculine in a far greater degree than either the Hindoos or the Mohammedans.

With regard to the moral effect of their ancient and singular superstition, a very competent and impartial witness bears the following testimony; which, though it exhibits them in a somewhat less pleasing light than they appeared to Lord Valentia, has the advantage of being drawn from longer observation.

"It is not saying too much to affirm, that, whether from the ignorance of the priests and the little respect in which they are held, or from whatever other cause, their religion seems to have very little influence of any kind, except of a social and political nature, arising from the connexion of caste. If we may judge from their practice, it has but little connexion with morals at all. It is a religion of ceremonies and of prayers; and the prayers, being in an unknown language, and their meaning unknown to those who repeat them, cannot be supposed to have much influence on the conduct of life. Their priests are generally not only disliked, but despised: they are for the most part poor, except a few who engage in trade, which all of them may do The Parsees may have some respect for the opinion in which they are held by one another: they have little regard for the opinions of any out of their caste, and appear totally insensible to any of the remoter sanctions of religion. They are bold, active, enterprising, intelligent, persevering in the pursuit of

wealth, and successful in it. On the other hand, when they have power, they are tyrannical and regardless of the feelings and rights of others. They put no value on truth, and among themselves are not the less valued for lying or falsehood, which they regard as very good worldly wisdom. Hence they exhibit no shame when detected in fraud or deceit: it is only the fate of war. They are, however, no niggards of their wealth, which they habitually spend lavishly in ministering to their fancies, their vices, and especially their voluptuousness; and sometimes generously in assisting each other. Their great expenses are at the marriages of their children, when, in imitation of the Hindoos, they frequently throw away large sums in idle show. Their dwelling-houses are ill laid out, in small, confined apartments, wretchedly furnished, and very dirty. They generally exhibit men, women, and children, master, mistress, and servant, lying about, stretched on the floor in all quarters; some asleep, others lounging. In them, they seem never to make any attempts at elegance, or even neatness. Their merry-making houses are generally a little way in the country, at a distance from the dwelling-houses; and are often handsomely furnished with lamps and lustres, in imitation of English houses. To these, the men resort to dine and to indulge in wine. On such occasions, unlike the other natives of India, they generally imitate the Europeans in the disposition of their table, and in their whole arrangements. They are apt, however, to drink more deeply than our manners permit.* The richer Parsees are fond of having many, rather than fine equipages; and used to delight in having

* Niebuhr, speaking of the Parsees, says, "*Ils n'osent boire ni vin, ni liqueurs fortes.*"

crowds of poor relations and dependents about their houses; a custom which is now on the decline. They are said formerly to have been eminent for their charity, which has of late not been conspicuous, or is shewn chiefly in feeding a number of useless dogs, which become a nuisance on the public roads and streets.* The Parsees are, however, the most improveable caste in India. Religion, and customs supposed to be connected with religion, are the great obstacles to the improvement of the Orientals, whether Mussulmans or Hindoos. From such restraints, the Parsees are remarkably free. They are in every respect much more like Europeans than any other class of natives in Southern Asia; and being less restrained by ancient and acknowledged law, are more prepared to adopt any change of which they see the benefit. They do not attend to learning of any kind; but, take them all in all, they are probably the most vigorous, active, and intelligent class of natives in all India." †

* "I could not learn," says Mrs. Graham, "the origin of the extreme veneration of the Parsees for the dog. Every morning, the rich merchants employ coolies to go round the streets with baskets of provisions for the wild dogs, and when a Parsee is dying, he must have a dog in his chamber to fix his closing eyes upon." Mr. Erskine says, that they imagine, that animal from its quicksightedness will perceive, and by its barking will alarm and chase away, the demons who are supposed to be eager to assail the soul at the moment of its separation from the body. Herodotus mentions, that the Magi might kill all animals *except the dog*.

† Bombay Transactions, vol ii pp 334—6. To this paper "on the Sacred Books and Religion of the Parsis," we may refer the reader for the fullest and most distinct account of their tenets and customs, respecting which our limits will not admit of going into further detail. Their ancient and peculiar mode of sepulture, by exposing the body to the vultures, is still practised. The public sarcophagi, five in number, are situated about three miles N.W. from Bombay Fort.

The territorial possessions under the jurisdiction of the Bombay Presidency, are small, compared with those of Bengal and Madras; they consisted, till lately, of the districts of Kairah, Surat, and Baroach, and the other British territories in Gujerat, Cutch, and the Concan. But to these may be added the whole of the Poonah dominions, which are now under the supremacy and control of the Bombay Government. In 1811, the number of civil servants on the establishment was 74; which had increased, in 1818, to 106. The Bombay regular army of all descriptions amounted to about 21,000 men, chiefly Mahrattas; the officers to 660 Bombay is situated in lat 18° 56′ N., long. 72° 57′ E. The travelling distance from Calcutta is 1300 miles, or, as the messengers now travel, between 1100 and 1200, which they perform in twenty days: from Delhi, 965; from Surat, 177; from Poonah, 98; from Hyderabad, 480; from Seringapatam 620; and from Madras, 770.*

SALSETTE

SEPARATED from the island of Bombay by a narrow strait, across which a narrow causey has been made, is the larger one of Salsette, by the natives called Jhalta or Shaster. Its extent is about eighteen miles by thirteen. Its soil is well adapted for the cultivation of indigo, sugar, cotton, flax, and hemp; but by far the greater part of it remains in a desolate, uncultivated state, and almost wholly covered with jungle, though in the vicinity of so dear a market as Bombay. Yet the numerous ruins of handsome churches and houses remaining from the old Portuguese settlements,

* Hamilton, vol. ii. pp. 165—9.

prove that the accounts of its once flourishing aspect, given by Fryer and Della Valle, are not exaggerations. The original ruin of the island ensued on its conquest from the Portuguese by the Mahrattas, about 1750. But it has now been in our possession upwards of thirty years, and its neglected state reflects great disgrace on the Company's government. The present population of the island, who are chiefly employed in fishing, amounts to 50,000. The only two towns are, Tannah, a neat and flourishing place with a small fort, several Portuguese churches, and a considerable British cantonment; and Gorabunder, which is not much better than a poor village The cottages of the peasantry in Salsette, display a degree of poverty and rudeness which Bishop Heber had seen equalled only among the Bheels. "Notwithstanding its vicinity to the seat of government," he says, "no small proportion of its inhabitants are at this day in a state as wild as the wildest Bheels, and their customs and manners are as little known as those of the Goonds in Central India These are the burners of charcoal, an occupation exercised by a peculiar caste, who dwell entirely in the woods, have neither intermarriage nor intercourse with the Hindoo inhabitants of the plain, and bring down their loads of charcoal to particular spots, whence it is carried away by these latter, who deposit in its place a payment, settled by custom, of rice, clothing, and iron tools." *

* "Salsette seems a spot," remarks Bishop Heber, "where, above all others, European colonization would be most harmless and beneficial. It has, however, been attempted in two instances only, and, to be successful, seems to require a more advantageous and permanent tenure than the Company have yet been induced to grant of their lands, and perhaps, a freer trade in sugar than the present colonial system of England allows to her eastern empire."—Heber, vol. iii. p 89.

"About fifteen miles from Gorabunder," continues this pleasing writer, "on the main land, is the city of Bassein, once a celebrated colony of the Portuguese, taken from them by the Mahrattas, and lost by them to the English. It is of considerable size, and surrounded with a regular rampart and bastions, but without a glacis, which, from the marshy nature of the country, was, perhaps, thought needless. There is a small guard stationed in one of the gates, under an English conductor of ordnance, and the place is kept locked up, but is within, perfectly uninhabited, containing nothing but a single small pagoda in good repair, and a melancholy display of ruined houses and churches. Of the latter, there are no fewer than seven, some of considerable size, but all of mean architecture, though they are striking from the lofty proportions usual in Roman Catholic places of worship, and from the singularity of Christian and European ruins in India. In this place and in Salsette, the Portuguese churches are in a paltry style enough, of Grecian mixed with Gothic In Bassein, they have tower-steeples without spires; in Salsette, the small arched pediment to hang the bell, which is usual in Wales. Their roofs, when they remain, are very steep and covered with tiles; and one of those in Bassein, which appears to have belonged to a house of Jesuits, has the remains of a handsome coved ceiling of teak, carved and gilded They are melancholy objects to look at, but they are monuments, nevertheless, of departed greatness, and of a zeal for God, which, if not according to knowledge, was a zeal still, and sincere. It was painful to me to think, how few relics, if the English were now expelled from India, would be left behind, of their religion, their power, or their civil and military magnificence. Yet, on this side of India, there is

really more zeal and liberality displayed in the improvement of the country, the construction of roads and public buildings, the conciliation of the natives and their education, than I have yet seen in Bengal."*

The principal curiosities in Salsette, and those which it formed the main object of the Bishop's visit to see, are the Cave Temples of Kennery, which are formed out of a high knoll in the middle of the range of hills which divides the island into two nearly equal parts. They are scattered over both sides of the hill at different elevations, and are of various sizes and forms. Most of them, Bishop Heber says, appear to have been habitations of monks or hermits. Many have deep and well-carved cisterns attached to them, which, notwithstanding the dry season, were well supplied with water. One very beautiful apartment, of a square form, its walls covered with sculpture, with a broad stone bench running round it, is called the *durbar*: the Bishop supposes it to have been a school. The largest and most remarkable is a Buddhic temple of great beauty and majesty, which, even in its present state, he remarks, would make a very stately and convenient place of worship. "It is entered through a fine and lofty portico, having on its front, but a little to the left hand, a high, detached, octagonal pillar, surmounted by three lions seated back to back. On each side† of the portico is a colossal statue of Boodh with his hands

* Heber, vol iii pp. 89—92.

† Bishop Heber is made to say, doubtless by a typographical error, or a mistake of the transcriber, "on the east side of the portico" Lord Valentia says, "The peculiar ornaments (of the vestibule) are two gigantic figures of Boodh, nearly twenty feet high, each filling one side of the vestibule They are exactly alike, and are in perfect preservation, in consequence of their having been painted red by the Portuguese, who left them as an appendage to a Christian Church, for such this temple of Boodh became under their transforming hands."—Valentia, vol. ii, p. 183.

raised in the attitude of benediction; and the screen which separates the vestibule from the temple, is covered, immediately above the dodo, with a row of male and female figures, carved with considerable spirit, and apparently representing dancers. In the centre is a large door, and, above it, three windows contained in a semicircular arch; so like those which are seen over the entrance of Italian churches, that I fully supposed them to be an addition to the original plan by the Portuguese, (who are said, I know not on what ground, to have used this cave as a church,) till I found a similar and still more striking window of the same kind in the great cave of Carlee. Within, the apartment is, I should conceive, fifty feet long by twenty;* an oblong square terminated by a semicircle, and surrounded, on every side but that of the entrance, with a colonnade of octagonal pillars. Of these, the twelve on each side nearest the entrance, are ornamented with carved bases and capitals in the style usual in Indian temples: the rest are unfinished. In the centre of the semicircle, and with a free walk all round, is a mass of rock left solid, but carved externally like a dome, so as to bear a strong general likeness to our Saviour's sepulchre as it is now chiseled away and enclosed in St. Helens's church at Jerusalem.† On the top of the dome is a spreading ornament like the capital of a column, apparently intended to support some-

* The following are given by Mr. Forbes as the exact dimensions of the principal cave at Salsette, which the Bishop appears to have greatly under-rated, length of the interior, ninety-one feet six inches; breadth, thirty-eight feet. Depth of the portico, twelve feet. Length of the whole temple, portico, and area leading to it, 142 feet, 2 inches —Forbes, vol. 1 p 426.

† Compared by Dr. E D. Clarke to a "huge pepper-box" The pretended sepulchre is no rock, but a structure of marble, having no pretensions to its sacred character.

thing; and I was afterwards told at Carlee, where such an ornament, but of greater size, is also found, that a large gilt umbrella used to spring from it. This solid dome appears to be the usual symbol of Buddhist adoration, and, with its umbrella ornament, may be traced in the Shoo-madoo of Pegu, and other more remote structures of the same faith.* The ceiling of this cave is arched (coved) semicircularly, and ornamented, in a very singular manner, with slender ribs of teak wood, of the same curve with the roof, and disposed as if supporting it; which, however, it does not require. Their use may have been, to hang lamps or flowers from in solemn rejoicings. They cannot be very old. On one of the pillars of the portico is an inscription in a character different both from the Nagree and the popular running hand which prevails with the Mahrattas."†

The innumerable caves formed in every part of the hill, are square and flat-roofed. "The whole appearance of this excavated mountain," says Mr. Forbes, "indicates it to have had a city hewn in its rocky sides, capable of containing many thousand inhabitants: the largest temple was doubtless their principal place of worship."‡ "It is not only the numerous caves," says Lord Valentia, "that give an idea of what the population of this barren rock must once

* This cupola-covered monument, which is found in all the Boodhic temples, is called the *da-gob* or *da-gop*, *i. e.* bone-container, and is supposed to contain some hallowed particle of the bones of Boodh, or other sacred relic. See As. Res., vol. vii. p. 423. Bombay Trans., vol. iii. p. 508. The Bishop has fallen into a common mistake, in fancying that it has any connexion with the infamous emblem of Mahadeo.

† Heber, vol. iii. pp. 92—95.

‡ Forbes, vol. i. p. 426. Fryer calls it "the anciently famed, but now ruined city of Canorein."

have been, but the tanks, the terraces, and the flights of steps which lead from one part to another. Yet now, not a human footstep is to be heard, except when the curiosity of a traveller leads him to pay a hasty visit to the ruined habitations of those whose very name has passed away, and whose cultivated fields are become an almost impassable jungle, the haunt of tigers and the seat of pestilence and desolation."*

Cave-temples of the same kind as those of Kennery, but smaller and less interesting, are found at Mompezier (Mont Pesier) and Ambowlee (Ambola), two villages on the road to Bombay. The latter is an extensive excavation, consisting of a number of square, flat-roofed chambers, running N. and S. through a small hill: they are dark, damp, and in a state of decay, but appeared, when visited by Lord Valentia, to have been recently appropriated to Brahminical rites.† At Mont Pesier are ruins of a very handsome church and Jesuit monastery.

At the north-western extremity of the island of Salsette, near the small fort of Dharavee, there have lately been discovered some basaltic columns. The side of the hill on which they are found, faces the little bay to the eastward of the fort: its height is about 400 feet. There are five or six distinct clusters of these columns, all of them near the sea The height

* Valentia, vol ii. p. 184. A curious tradition is mentioned by M. Anquetil du Perron, as having been recorded by a Portuguese Jesuit in his History of the Indies, that "the whole of these caves were the work of a Gentoo King, some thousand years ago, to secure his only son from the attempts of another nation to gain him over to their religion."

† Valentia, vol. ii. p. 181. Anquétil du Perron has described this excavation, in his Introduction to the Zend Avesta, under the name of Djeguesera.

of the most perfect pillars in the principal mass, is about fifty feet; the general diameter of the shafts, from fifteen to twenty inches They are chiefly five or six sided, but some of them are complete heptagons, and one is apparently an octagon. Above the principal mass are six or eight stages of other columns receding one above another, in irregular steps of from ten to twenty feet in height, like the pipes of an immense organ. Their general inclination is towards the centre of the hill, both southerly and westerly, in different angles, varying from 10° to 30°. Some few are nearly perpendicular In several places, the pillars have been rent both transversely and obliquely; but there are no traces of joints, as in the Giants' Causeway. Nearer the beach is another range of columns, of inferior height, but generally two feet in diameter, the shafts inclining to the N W. They are less regular, and the stone is coarser and darker than in the masses higher up the hill The appearance of all these basaltic columns is that of rusty iron on the surface; but within, they are of a slate-blue colour. The closeness of their lateral union is surprising; yet, in some places, trees and roots have forced their way through them, so as to burst asunder the largest and most central of the mass, large fragments of which lie scattered below.*

ELEPHANTA.

NEARLY in the centre of the Bay, about seven miles from Bombay castle, and five from the Mahratta shore, lies the wooded island of Shaporee or Elephanta, which has become celebrated for another of these

* This description, furnished by J. S. Buckingham, is taken from "Friendship's Offering, a literary album for 1828."

sacred caves. It is composed, like that of Bombay, of two long hills, with a narrow valley between them, and is between three and four miles in circumference. The stone elephant from which the Portuguese name of the island is derived, stands in a field about a quarter of a mile to the right of the usual landing-place, towards the south: it is about three times as big as life, rudely sculptured out of an insulated black rock, and very much dilapidated. The animal on its back, supposed to be a tiger, has no longer any distinguishable shape.*

From the landing-place, a steep and narrow path winds up the hill, through woods, and on the brink of precipices. About half a mile up is the first cave, a sort of portico supported by two pillars and two pilasters, and seemingly intended for the entrance to a rock temple which has not been proceeded with. A quarter of a mile further, and two-thirds of the ascent up the higher of the two hills, is the great cave, in a magnificent situation, and deserving, Bishop Heber adds, all the praise which has been lavished on it. Together with the adjoining chambers, the grand temple is 220 feet long by 150 broad, exceeding in these dimensions the largest work at Salsette, but of very inferior height. "Notwithstanding its numerous and richer decorations," says Mr Forbes, "the spectator is continually reminded of being in a cave. At Salsette, the lofty concave roof and noble columns have a majestic appearance; yet, the observer feels more surprise and admiration at the Elephanta. He beholds four rows of massive columns, cut out of the solid rock, so as to form three magnificent avenues to

* "In Sept. 1814, the head and neck of the elephant dropped off, and the body has since sunk in such a manner as to threaten its fall."—Hamilton, vol. ii. p. 174.

the grand idol, which terminates the middle vista; the general effect being heightened by the blueness of the light, or rather gloom peculiar to the situation. The central image is composed of three colossal heads, reaching nearly from the floor to the roof, a height of fifteen feet." Mr. Forbes proceeds to describe the tri-fronted deity, according to the prevailing idea, that it is a representation of the *Trimurti*, or what has been most improperly called the Hindoo trinity, Brahma, Vishnoo, and Seeva.* "But more recent discoveries have ascertained," says Bishop Heber, "that Siva himself, to whose worship and adventures most of the other ornaments of the cave refer, is sometimes represented with three faces; so that the temple is evidently one to the popular deity of the modern Hindoos alone. Nor could I help remarking, that the style of ornament and proportions of the pillars, the dress of the figures, and all the other circumstances of the place, are such as may be seen at this day in every temple of Central India, and among all those Indian nations where the fashions of the Mussulmans have

* This idea seems to have been first suggested by Niebuhr, who says, that the figure "devra représenter Brama, Vistnu, et Madeo, ou quelque autre divinité à l'honneur de laquelle on ait bâti ce temple. Deux de ces grandes physionomies ont une mine fort sérieuse, la troisième paroît sourire à un serpent, ce que le buste tient dans les deux mains gauches, c'est ce qu'il n'y a plus moyen de connoître."—Mr. Goldingham improves upon this conjecture, by representing the bust as "a personification of the three grand Hindoo attributes" of the Supreme Being.—As. Res. vol. iv. p. 431. Lord Valentia goes still further, and fancies that "Brahma's countenance admirably expresses the undisturbed composure of the creator of the world," while "Vishnoo's has every feature of benevolence," and "Seva's has a ghastly and dire scowl." The fact is, that Seva is usually represented with *five* faces and four arms. Three faces only could, obviously, be presented to the worshipper. From the following description, it will be seen that Brahma and Vishnoo occupy the back-ground in the sculptures.

made but little progress. Those travellers who fancied the contrary, had seen little of India but Bombay."

Of the three faces, "the middle one (about four feet in breadth) is presented full, and expresses a dignified composure; the head and neck are splendidly covered with ornaments. The face on the left is in profile, and the head-dress rich; in one of the hands is a flower (lotus), in the other a fruit resembling a pomegranate; a ring like that worn by the Hindoos at present, is on one of the wrists: the expression of the countenance is by no means unpleasant. Different is the head on the right, which is also in profile; the forehead projects; the eye stares; snakes supply the place of hair, and the representation of a human scull is conspicuous on the covering of the head; one hand grasps a monstrous hooded snake, the other a smaller; and the whole is calculated to strike terror into the beholder. Each side of the niche is supported by a gigantic figure leaning on a dwarf.

"A niche of considerable size and crowded with figures, is seen on each side the former. In the middle of the niche on the right, stands a gigantic female figure with but one breast This figure has four arms; the foremost right-hand is leaning on the head of a bull; the other grasps a *cobra-di-capello*; while a circular shield is in the inner left-hand. The head is richly ornamented. On the right, stands a male figure bearing a pronged instrument resembling a trident; on the left, is a female holding a sceptre; near the principal, is a youth on an elephant; above this, is a figure with four heads, supported by swans and geese; and opposite, is a male figure with four arms, mounted on the shoulders of another, having a sceptre in one of the hands. At the top of the niche, small figures

in different attitudes are observed, seemingly supported by clouds.*

"The most conspicuous of the groupe on the niche to the left, is a male figure nearly seventeen feet high, with four arms: on the left, stands a female about fifteen feet high; the countenance is soft and expressive of gentleness. In the background, a figure with four heads, supported by birds, and one with four arms, borne on the shoulders of another, are also observed.† Several smaller figures are in attendance; one with the right knee bent to the ground, in the attitude of addressing the principal, bears a *crese* exactly resembling that in present use. The heads of most of the male figures have a whimsical appearance, being covered with an exact resemblance of our wigs.

"On each side of these groupes is a small, dark room, sacred in ancient times, perhaps, to all but the unpolluted Brahmins; but bats, spiders, scorpions, and snakes are now in possession.

"To the left of the last-described groupe, and nearer the side of the cave, a male figure is in the action of leading a female towards a majestic figure seated in the corner of the niche, his head covered like our judges on the bench: the countenance and attitude of the female are highly expressive of modesty and timid reluctance; a male behind urges her for-

* "The figure with one breast has been thought to represent an Amazon, it, however, appears to be a representation of the consort of Siva, Bawani, Isani, or Durga. Here we find the bull of Iswara (Siva) and the figure bearing his trident. The beautiful figure on the elephant is, I imagine, Cama, or the god of love, the figure with four heads, supported by birds, Brahma; and that with four arms, Vishnoo."

† "The two principal figures represent, perhaps, Siva and his goddess as Parvati. Here, as before, we observe Brahma and Vishnoo *in the background*."

ward. Several smaller figures compose this groupe. Opposite to it is another niche, inclosing a figure that forcibly arrests the attention. It is a gigantic half-length of a male with eight arms; round one of the left arms is a belt composed of human heads; a right hand grasps a sword uplifted to sever a figure seemingly kneeling on a block held in the corresponding left hand; a *cobra-di-capello* rises under one arm; among the singular decorations of the head, is observed a human scull; above are several small figures represented in distress and pain. Many of the figures are mutilated, as is the principal, whose aspect exhibits a great degree of unrelenting fierceness.*

"Crossing to the other side of the cave, near one of the small rooms, are other figures sitting. . .A niche filled with figures greatly defaced, is observed on each side of the entrance. On the left side, and half-way up the cave, is an apartment about thirty feet square, enclosing Siva's emblem. There is an entrance on the four sides, and each side of every one of the entrances is supported by a figure seventeen feet in height, ornamented in a different style. There are compartments on both sides, separated from the great cave by large fragments of rock and loose earth, heretofore, probably, a part of the roof. That on the right is spacious, and contains several pieces of sculpture: the most remarkable is a large figure, the body human, the head that of an elephant.† The compartment on

* This terrific figure, Niebuhr tells us, has been sagaciously interpreted by the older travellers, as representing the Judgement of Solomon! He was told by a native, that it is intended for the tyrant Kauns (Cansa) who killed an infinite number of children, which is represented by the chain of heads. Mr Goldingham supposes it to be Siva.

† No one can mistake this figure for any other than Ganesa, the Hindoo god of wisdom.

the other side contains, among other sculptures, a similar figure. A deep cavity in the rock here contains excellent water, which is always cool." *

We shall close this description (waving any comments of our own in this place) with Bishop Heber's sensible remarks on the probable date of the excavation.

"The rock out of which the temple is carved, is by no means calculated to resist, for any great length of time, the ravages of the weather. It evidently suffers much from the annual rains; a great number of the pillars (nearly one-third of the whole) have been undermined by the accumulation of water in the cavern; and the capitals of some, and part of the shafts of others, remain suspended from the top like huge stalactites, the bases having completely mouldered away. These ravages are said to have greatly increased in the memory of persons now resident in Bombay, though, for many years back, the cave has been protected from wanton depredation, and though the sculptures, rather than the pillars, would probably have suffered from that vulgar love of knick-knacks and specimens which prevails among the English, more than most nations of the world.

"A similar rapidity of decomposition has occurred in the elephant already spoken of, which, when Niebuhr saw it, was, by his account, far more perfect than it now is. But if thirty or forty years can have

* As. Res. vol. x. pp. 424—433. Niebuhr's description, which Lord Valentia praises for its accuracy, is not intelligible without plates. See also Forbes, vol. i. pp. 421—434. The latter writer states, that in one of the side chambers of the great temple, are two baths, one of them elegantly finished. The front of this chamber is open, and "the roof and cornice are painted in mosaic patterns." Some of the colours were still bright. The principal cave, according to Bishop Heber, is in the form of a cross, and resembles the plan of an ancient basilica.

produced such changes in this celebrated temple, it is hardly reasonable to suppose that any part of it is so old as is sometimes apprehended. It has been urged, as a ground for this opinion, that the Hindoos of the present day pay no reverence to this temple or its images. This is not altogether true, since I myself noticed very recent marks of red paint on one of the lingams, and flowers are notoriously offered up here by the people of the island. It is, however, certainly not a famous place among the Hindoos. No pilgrims come hither from a distance, nor are there any Brahmins stationary at the shrine. But this proves nothing as to its antiquity, inasmuch as the celebrity of a place of worship, with them, depends on many circumstances quite distinct from the size and majesty of the building. Its founder may have died before he had completed his work, in which case nobody would go on with it. He may have failed in conciliating the Brahmins; or, supposing it once to have been a place of eminence, (which is a mere gratis assumption, since we have neither inscription, history, or legend to guide us,) it is impossible to say, when or how it may have been desecrated, whether by the first Mussulman invaders, or by the Portuguese in the sixteenth century. From the supposed neglect of the natives, therefore, nothing can be concluded, inasmuch as, from the exact similarity of mythology between these sculptures and the idols of the present day, it is plain that this neglect does not arise from any change of customs. It has been urged, that the size and majesty of the excavation compel us to suppose that it must have been made by some powerful Hindoo sovereign, and, consequently, before the first Mussulman invasion. This would be no very appalling antiquity; but even for this, there is no certain ground. The

expense and labour of the undertaking are really by no means so enormous as might be fancied. The whole cavern is a mere trifle in point of extent, when compared with the great salt-mine at Northwich; and there are now, and always have been, Rajahs and wealthy merchants in India, who, though not enjoying the rank of independent sovereigns, are not unequal to the task of hewing a huge stone quarry into a cathedral. On the whole, in the perfect absence of any inscription or tradition which might guide us, we may assign to Elephanta any date we please It may be as old as the Parthenon, or it may be as modern as Henry VIIth's chapel. But, though the truth probably lies between the two, I am certainly not disposed to assign to it any great degree of antiquity."*

CARLEE

THE Bishop visited the cave of Carlee in his way to Poonah He proceeded in a small lateen-sailed boat to Panwellee, and thence proceeded by an excellent road, constructed at a great expense, and well raised above the low, swampy level of the Concan, to the Bhor Ghaut, which it is necessary to ascend on foot. The views obtained at different points of the ascent, are very beautiful. The cave is about a mile out of the road between the villages of Candaulah and Carlee, and is hewn on the face of a precipice about two thirds up the side of a steep hill, rising to the height of more than 800 feet above the plain. "The excavations consist, besides the principal temple, of many smaller apartments and galleries in two stories, some of them ornamented with great beauty, and evidently

* Heber, vol. iii. pp. 81—83.

intended, like those at Kennery, for the lodging of monks or hermits. The temple itself is on the same general plan as that of Kennery, but half as large again, and far finer and richer. It is approached by a steep and narrow path winding up the side of the hill, among trees and brushwood, and fragments of rock This brought us to a mean and ruinous temple of Siva, which serves as a sort of gateway to the cave, a similar small building stands on the right hand of its portico We were immediately surrounded by some naked and idle Brahmin boys, who, with an old woman of the same caste, called themselves the keepers of the sanctuary, and offered their services to shew its wonders and tell its history I asked them, who was its founder, and they answered, 'King Pandoo;' who is, indeed, as Mr. Elphinstone afterwards told me, the reputed architect of all these cave-temples, and in general, like our Arthur, of all ancient monuments whose real history is unknown. King Pandoo and his four brethren are the principal heroes of the celebrated Hindoo romance of the Mahabharat; and the apparent identity of his name with that of the 'Pandion' of whose territories in India the Greeks heard so much, is too remarkable to be passed unnoticed.

"The approach to the temple is, like that at Kennery, under a noble arch, filled up with a sort of portico screen, in two stories of three intercolumniations below, and five above. In the front, but a little to the left, is the same kind of pillar as is seen at Kennery, though of larger dimensions, surmounted by three lions back to back. Within the portico, to the right and left, are three colossal figures, in alto-relievo, of elephants, their faces looking towards the person who arrives in the portico, and their heads,

tusks, and trunks very boldly projecting from the wall. On each of them is a *mohout* very well carved, and a *howdah* with two persons seated in it. The internal screen, on each side of the door, is covered, as at Kennery, with alto-relievos, very bold, and somewhat larger than life, of naked male and female figures. I asked our young guides, what deities these represented, and was surprised to hear from them in answer: 'These are not Gods; one God is sufficient; these are *virageces*' (religious enthusiasts or attendants on the deity). On asking, however, if their god was the same whom they worshipped in the little temple before the steps, and if he were Maha Deo, they answered in the affirmative; so that their deism merely extended to paying worship to a single idol only. There is, certainly, however, no image either of Buddh or any other mythological personage about this cavern, nor any visible object of devotion, except the mystic *chattah* or umbrella, already mentioned at Kennery.

"The details of the cave within, having been already more than once published, and as, in its general arrangement, it closely answers to Kennery, I will only observe, that both in dimensions and execution, it is much nobler and more elaborate; and that the capitals of the columns (all of them at least which are not hidden by the *chattah* at the east end) are very singular and beautiful. Each consists of a large cap, like a bell, finely carved, and surmounted by two elephants with their trunks entwined, and each carrying two male and one female figure, which our guides again told us were *virageces*. The timber ribs which decorate the roof, whatever their use may have been, are very perfect, and have a good effect in the perspective of the interior, which is all ex-

tremely clean and in good repair, and would be, in fact, a very noble temple for any religion. On one side, an old and faded *dhoolie*, with tattered and dirty curtains, fringes, and other marks of ancient splendour, was suspended. Our guides said, it was the god's palanquin, and was carried out on solemn occasions. I saw nothing in it now, and there was no image which could be put into it, so that I suppose it performs its procession empty. On asking where their 'deo' was, they pointed to some red paint on the front of the *chattah*."*

The line of caves extends about 150 yards to the north of the great one. They are all flat-roofed and square. In the last is a figure of Boodh, and in another is an inscription. They evidently, Lord Valentia says, were never finished.

POONAH.

POONAH, which the Bishop reached the next day, contains nothing remarkable, being a modern city, and far from handsome. It stands in the centre of a very extensive and bare plain, about 2000 feet above

* Heber, vol. iii. pp. 110—113. The length of the whole excavation, Lord Valentia says, is 126 feet; the breadth, 46 feet. There are twenty-one pillars on each side. The inscriptions are numerous in different parts, "all in the same unknown character which is found at the Seven Pagodas. Opposite to the pillar in the vestibule, there was formerly another, which had been removed about forty years before, to make room for the insignificant temple of Bowannie (Bhavani), which now occupies its place. The Peishwa had settled a revenue on this pagoda, which was served by a regular establishment of Brahmins, "while the splendid abode of Boodh was completely neglected."—Valentia, vol ii. pp. 148—150. See also Graham's Journal, pp 64, 5, where a plate is given, representing the interior of the temple. What Bishop Heber calls the *chattah*, is the *dagop* surmounted by a *chattah* it is the former which is the object of worship.

the sea, and surrounded with hills of the trap formation, of singularly scarped forms, rising from 1500 to 2000 feet higher Many of their summits were formerly crowned with hill-forts, which have been for the most part abandoned and destroyed. The city lies in a small hollow on the banks of the Moolla, near the foot of a small insulated hill, crowned with a pagoda. It is without walls or fort, very irregularly built and paved, with mean bazars, deep ruinous streets, interspersed with peepul-trees, many small, but no large or striking pagodas, and in fact, says Bishop Heber, "as few traces as can well be conceived, of its having been so lately the residence of a powerful sovereign.* The palace is large, and contains a handsome quadrangle, surrounded with cloisters of carved wooden pillars, but is externally of mean appearance; and the same observation will apply to other small residences of the Peishwa, which, whimsically enough, are distinguished by the names of the days of the week, Monday's palace, Tuesday's palace, &c. The principal building is used at present, on its ground-floor, as the prison for the town and district; on the floor immediately above is a dispensary, and a large audience-chamber, resembling that at Baroda, is fitted up with beds as an infirmary for natives; while, higher still, a long gallery is used as an insane hospital." The palace of which the Bishop speaks as having undergone this singular transformation, once the scene of revel and debauchery, and then the abode of disease and misery, no longer exists, having been accidentally burned to the ground in February last (1828). Mrs. Graham mentions a more ancient palace, or castle, surrounded

* For a description of the Peishwa's court and capital, in 1803, we must refer our readers to Lord Valentia, vol. ii. pp. 103—121. The recital now belongs to history.

with high thick walls, and four large towers, and having only one entrance through a high pointed arch. The British cantonment is on an elevated situation, a little to the west of the city, and reminded the Bishop, in its general appearance, of Nusseerabad. The streets are wide, and the whole encampment handsome. The church is spacious and convenient, but in bad taste, and is rendered still uglier by being externally covered with a dingy blue wash picked out with white. There is a good station-library for the soldiers, and another, supported by subscription, for the officers and regimental schools.* The Bishop was assured, that Poonah, though of no great apparent size, still contains 100,000 people. It stands in lat. 18° 30′ N., long. 74° 2′ E.

At the village of Chinchore, about ten miles N.N.W. of Poonah (on the road from the coast), Mrs Graham saw (in 1809) what, on that side of Thibet, she says, she little expected to meet with; a *live god*, the *deo* of Chinchore, who was believed to be nothing less than Ganesa or Gunputty himself, incarnate in the person of a boy of twelve years old, the eighth of his family that had been honoured as the vehicle of the deity. The legitimacy of this *eighth* avatar was, however, very questionable. The last *deo* had died childless, in fulfilment of a curse which his godship had drawn upon himself by disturbing the grave of his ancestor. "The imposture should have ended here," remarks Captain Sykes, (to whom we are indebted for a history of the

* Near the *Sungum* (as the Residency is called from being near the *junction* of the Moolla and Mootha) are some small excavations, which Mrs Graham says, she should have admired, had she not seen those of Carlee and Elephanta. They are below the plain, and are entered through a natural cleft in a low rock; they appear never to have been finished.—Graham, p. 78.

whole worthless dynasty,) "but the Brahmins, with a laudable determination to preserve the valuable bequests to the temple, and not without further hopes of profiting by the credulity of the pious, have endeavoured to persuade the public, that the god is satisfied to continue the incarnation for some time longer; and they have set up a boy of the name of Suckharee, a distant relative of Dhurmedhur (the last *deo*) The god will want neither votaries nor champions, as long as his friends will admit of his continuing the practice of giving a dinner to a limited number of Brahmins once a month, and annual entertainments (on two different days) to unlimited numbers." *

"The *deo's* palace, or *bara*, is an enormous pile of building, without any kind of elegance, near the river Mootha, on which the town stands. As we entered the court," proceeds Mrs. Graham, "we saw a number of persons engaged in the honourable and holy office of mixing the sacred cow-dung to be spread on the floors of the *bara* The whole palace looked dirty, and every window was crowded with sleek, well-fed Brahmins, who, doubtless, take great care of the *deo's* revenues We found his little godship † seated in a mean viranda, on a low wooden seat, not any way distinguished from other children, but by an anxious wildness of the eyes, said to be occasioned by the quantity of opium which he is daily

* Bombay Trans. vol. iii. pp. 71, 2. See also Valentia's Travels, vol. ii pp 138—143.

† Lord Valentia was introduced, in 1805, to his godship's predecessor, who applied to a medical gentleman of the English party, for his professional aid, being afflicted with very weak eyes, in fact, a film had grown over them The Brahmins told his Lordship, that they worshipped the *deo*, but that he worshipped Gunputty,—his other self. This Brahminical imposture was supposed to have been of some use in saving the country from being plundered during Holkar's invasion.—Valentia, vol. ii. pp. 144—6.

made to swallow. He is not allowed to play with other boys, nor is he permitted to speak any language but Sanscrit, that he may not converse with any but the Brahmins. He received us very politely; said, he was always pleased to see English people; and after some conversation, which a Brahmin interpreted, we took leave, and were presented by his divine hand with almonds and sugar-candy perfumed with asafœtida; and he received, in return, a handful of rupees.

"From the *bara*, we went to the tombs of the former *deos*, which are so many small temples enclosed in a well-paved court planted round with trees, and communicating with the river by a handsome flight of steps. Here was going on all the business of worship. In one place were women pouring oil, water, and milk over the figures of the gods; in another, children decking themselves with flowers; here, devotees and pilgrims performing their ablutions; and there, priests chanting portions of the vedas; yet, all going on in a manner that might beseem the inhabitants of the Castle of Indolence." *

This lamentable instance of degrading superstition and imposture, is of a harmless and venial character, compared with the atrocious practices which formerly attended the celebration of the great festival of the *dusserah* at Poonah, by a tribe of Brahmins called Kuradee. Towards the close of the feast, it was their custom to sacrifice to the infernal goddesses (*sactis*), who are supposed to delight in human blood, a young Brahmin; and not unfrequently, the victim was nearly connected with the person by whom he was sacrificed. At other times, he was a stranger whom the master

* Graham's Journal, pp. 70—72.

of the house had, for months, or perhaps years, treated with the greatest attention, and sometimes, to lull suspicion, given him his daughter in marriage. An intoxicating drug was mixed with the food of the intended victim; and as soon as this began to operate, the master of the house, unattended, would conduct him into the temple, lead him three times round the idol, and on his prostrating him before it, take the opportunity of cutting his throat. The blood was collected with care, and applied to the lips of the ferocious goddess, as well as sprinkled over her body; and the murderer then returned to his family to spend the night in revelry, convinced that he had propitiated the favour of his infernal deity for twelve years. A similar sacrifice, however, was required every year.* The practice was suppressed, on its accidental detection, and the whole sect expelled the city,—not by the British authorities, who might have scrupled to offend so far against the religious prejudices of the gentle Hindoos,—but by the Peishwa, Balajee Bajee Rao The Kurradee Brahmins, we are told, "now content themselves with sacrificing a sheep or a buffalo,"—as do the priests of Kalee *now* at Ambeer and Calcutta.†

We must now, turning again northward, conduct the reader, with all possible celerity, towards the Mohammedan capital of the Deccan, for the purpose of exploring the excavations in its neighbourhood, which form one of the chief among the wonders

* We should have scrupled to insert this account on any authority less unimpeachable than that of Sir John Malcolm. See Bombay Trans. vol iii. pp 86– 89

† See p 69 of this volume, and vol iii p 226. Of the former prevalence of human sacrifices in India, we have thus instances at three widely distant points,—in Aurungabad, Rajpootana, and Bengal.

of India,—the Caves of Ellora. The road from Poonah lies to Seroor, formerly the head-quarters of the subsidiary force;* and thence, through an uninteresting country, to Ahmednuggur, distant from Poonah 83 miles.

This city, in the sixteenth century the capital of the *Nizam Shahee* sovereignty, is situated in an extensive plain covered with plantations of fruit-trees, and watered by the river Soona, the waters of which are distributed over it by means of aqueducts composed of hard cement. Many of these are now choked up, but they serve to shew the once flourishing state of this "immense garden" The fort, one of the few in India that has no natural advantages, is a mile in circumference, built of stone, with a ditch forty yards broad and sixteen feet deep. It contains several interesting ruins of Moorish architecture, but they are crumbling to dust. "The breach made by Sir Arthur Wellesley is still partly open, but not practicable, as the place surrendered to him after the storming of the

* "Ten years have scarcely elapsed," Mr. Howison writes in 1825, "since the cantonment at Seroor contained 9000 troops and 30,000 natives. A hundred of the former, and a twelfth part of the latter, are all that now remain, and the innumerable buildings occupied by its former population, have already become a mass of ruins, among which the benighted traveller would seek in vain for a roof to protect him from the storm, or a shed to shelter his horse. The local features of Seroor mark it out as an admirable station for a large force. It abounds in strong positions, is well supplied with water, and enjoys a delightful and healthy climate. The country, however, is miserably barren."—Howison, vol ii p. 152. At Seroor is the tomb of Colonel Wallace, who died in command of the cantonment, and was so much beloved by the natives, that they honoured him with an apotheosis, and daily perform religious rites at his mausoleum, where an officiating priest attends, and sometimes keeps a lamp burning during great part of the night. His apparition is believed to walk round the lines at midnight, and the sepoy sentries present arms at the time it is expected to pass.—*Ib.* p. 176.

pettah. The interior has become nearly a heap of ruins."*

From Ahmednuggur, the route lies up the Nimbednra Ghaut to Wamporah, and thence to Toka,—a neat, clean little town on the left bank of the Godavery, and a military post, forming part of the chain of communication extending from Bombay, by Ahmednuggur, to Jaulnah and Nagpoor. It is twenty-seven miles S.W. of Aurungabad, which will claim a more detailed description.

AURUNGABAD.

This capital, the favourite residence of Aurungzebe, whose name it bears, is still an extensive city, though greatly fallen off from its former grandeur. It is within the territories of the Nizam, the sovereign of Hyderabad, (in lat. 19° 54′, long. 75° 33′; 186 miles from Poonah, and 295 from Hyderabad,) and is the station of a British political agent, being the head-quarters of a battalion of the Nizam's army under European officers and British control "At a distance," says Captain Seely, (who gives the most distinct description of the place,) "the view of Aurungabad has an imposing effect;—lofty minarets peeping out from among groves of trees, the large white domes of mosques with their gilded points shining in the sun; a number of large terraced houses rising above the walls of the city, and the whole covering a great extent of ground. But, as we approach, a different scene presents itself. After passing a large gateway, we at once enter the city, nearly half of which is in a state of decay and ruin, with a scanty population. It

* Fifteen Years in India, p. 433. See also p. 246 of our second volume.

has the signs in every street of fallen greatness, and shews that its prosperity perished with its founder, Aurungzebe. The wall which surrounds the city, is not at all calculated to sustain a regular attack: it is lower than such walls usually are, with round towers at intervals, but is sufficient for resisting the onset of a predatory body either of horse or foot. The streets are broad, and some few are paved. There are many large and good houses in different parts. The public buildings, mosques, and caravanserais are of a superior construction to those which we generally find in native cities. Gardens and groves, court-yards and fountains diversify the scene. The shops present to view many costly articles of Indian produce. But there is an air of dejection about the whole, that tells you, the glory of the regal city has fled. A few groupes of grave and fine-looking Mussulmans, unoccupied by any thing but idle talk, are seen lounging at different quarters; or, here and there, one of the better order, clad in his flowing robe, passes you with stately and measured step. These and a few solitary fakeers are the principal persons met with, except in the immediate neighbourhood of the markets, where some little bustle prevails. Otherwise, there is nothing to remind us of an Indian city,—no pomp, no crowded streets, no horsemen or cavalcades; none of the bustling motions or noisy sounds that proclaim industry, occupation, or prosperity. Partly deserted and partly in ruins, Aurungabad presents a cheerless view to a stranger."*

The only two objects that claim specific notice are, the royal palace, and the mausoleum of Rabea Dooraunee, the favourite wife of Aurungzebe. In the ruins of the former, Colonel Fitzclarence was greatly

* Seely's Wonders of Elora, pp. 367—70.

disappointed. "Even when newly built," he says, "it must have betrayed his Majesty's parsimonious spirit,"—rather, perhaps, his characteristic plainness and simplicity,—"and have been greatly inferior to those of Agra or Delhi. The remains are fast mouldering to decay. They are even unsafe to pass through, and are fit haunts only for jackals, owls, and bats." The mausoleum is built nearly after the model of the *Taje-mahal* at Agra, and the gateway "is something like, though inferior to that of the *Taje*;" but the materials of the structure are coarser, and the whole building, the Colonel says, "has all its defects, with but few of its beauties. It is. like the *Taje*, octagonal, raised on a high terrace, with a dome, but unlike it in the four clumsy minarets at the corners of the terrace. These steeples have generally an unpleasant appearance; and it is only at the *Taje*, that the lightness, beauty, and costliness of the materials make them admissible The tomb has the same number of mosques as that of Agra, one to the east, the other to the west; but that facing Mecca is the only one complete, having a wall on the west side: the other is open like a pavilion. The tomb is surrounded with a very handsome eight-sided screen of white marble trellis, of so fine a quality, that the least slip of the chisel would ruin a whole slab of minute carving; but it wants the beautiful mosaic work of flowers in different-coloured stones round the top and on the pilasters. The windows are also fitted with the same beautiful trellis work; and on the outside of the building, the first slab, about three feet high, and the dome are of marble; but the rest is of stone, from the neighbourhood, stuccoed. Altogether, the *Taje* is as superior in every way to this tomb, as the abbey church of Westminster to St. Margaret's."*

* Fitzclarence, pp. 173, 4.

The inclosure surrounding the tomb is very extensive, consisting, this Writer supposes, of thirty acres laid out in gardens.

The remains of Aurungzebe himself are interred at Rowsah or Rozah (the place of tombs), a town on an elevated table-land, eight miles from Dowlutabad, and within two miles of Ellora. Mohammedan tombs extend along this table-land all the way from Dowlutabad to the town of Rozah. The place became thus attractive as a cemetery, owing to several Mohammedan saints being interred there, in consequence of which all devout moslems who died at Aurungabad, were desirous that their bones should repose in the holy ground. The town is surrounded with a stone wall, and reminded Colonel Fitzclarence of a Portuguese town of the second class. The mausoleum of Aurungzebe is a plain Mohammedan tomb, covered with a green cloth, within a wooden screen of trellised laths, not even painted. "His Majesty's executors have acted up to his wishes."* Near it is the far more handsome tomb of Boorhan-ud-deen, an artful fakeer, the reputed founder of Boorhanpoor.

Dowlutabad (the Hindoo Deoghur), the original capital of this territory, is one of the greatest curiosities in the Deccan. It is situated about seven miles N.W. of Aurungabad, and consists of a citadel and *pettah*. The fortress stands upon an insulated mass of granite, distant about 3000 yards from the range of hills to the northward and westward, and rising to the height of about 500 feet above the plain. For nearly one third of the height, the rock has been scarped like a wall, and presents all round a perpendicular cliff. Above this it assumes a pyramidal form,

* See page 135 of our first volume.

or that of a "compressed bee-hive" An outer wall of no strength surrounds the *pettah*; but four lines of walls and gates must be passed before reaching the ditch, over which is a very narrow causey, that will not admit more than two persons abreast "The scarped rock, appearing to cut off all communication with those below, and the towers, buildings, and trees above, impressed me most forcibly," says Colonel Fitzclarence, "with the idea of the flying island of Laputa in Gulliver's Travels . Had I not been informed how I was to ascend the summit of the perpendicular cliff, I should have despaired of ever reaching it, as no visible means presents itself, and all is alike steep and forbidding; though one may, with an attentive eye, discover a small window, about half way up, in the face of the rock. The governor led the way through an excavation into the heart of the rock, so low that I was obliged to stoop nearly double. But after a few paces, a number of torches shewed me I was in a high vault, and we began to ascend on a winding passage, cut through the interior of the body of the hill. This is described by Dow as a staircase; instead of which, it is only a gradual slope. This passage was about twelve feet high and the same broad, and the rise regular. At certain distances from this dismal gallery are trap-doors, with flights of small, steep steps, leading to the ditch below, only wide enough to admit a man to pass, also cut through the solid rock, to the water's edge, and unexposed to the fire of the assailants, unless they were on the very crest of the glacis. I suppose we were four or five minutes in reaching the window I had seen from below; and after resting, we continued to climb. As I observed a passage leading off from the one in which we were, I followed it, and, to my surprise, found that it led back, forming

a retrogressive semicircle, to our road; and on the sides of it were many recesses with shelves for depositing stores. We might have been in all ten minutes mounting by torch-light, and came out in a sort of hollow in the rock, about twenty feet square. On one side, leaning against the cliff, was a large iron plate, nearly of the same size as the bottom of the hollow, with an immense iron poker. On the besiegers having gained the subterraneous passage, this iron is intended to be laid down over the outlet, and a fire placed upon it. I observed a hole about three feet in diameter perforating the rock. This is meant to act as a bellows to the fire; and the current of air which came through it, was so strong that I could hardly stand against it. From its strength and these various precautions, this fortress is deemed impregnable. There are some small houses, towers, and gates on the road to the summit, which is very steep, and in some places covered with brush-wood. But the house of the governor is a most excellent habitation, surrounded with a large veranda, with twelve arches; hence called the *doasdo-durwasch*, or twelve doors The road (and the only one) to the top passes through this house Above this, the ridge is very narrow; and on the peak, on which flies his Highness the Nizam's flag, on a stone bed, not many feet broad, stands a large brass twenty-four pounder. From the flag-staff, the view is most extensive and beautiful ..About 100 yards from the summit, we saw a tank cut out of the rock, containing, I should think, forty hogsheads of water."*

It is remarkable that Deoghur, notwithstanding its apparent strength, was one of the first fortresses in

* Fitzclarence, pp. 217—19.

the Deccan that fell into the hands of the Mohammedans. It was taken by surprise towards the close of the thirteenth century.* It received its present name of the fortunate city, on being made the temporary residence of the Mogul court in the reign of Mohammed III. At the close of the sixteenth century, it was in the possession of Ahmed Nizam Shah, who reigned at Ahmednuggur; and on the overthrow of that dynasty, it fell into the hands of Malik Amber, an Abyssinian slave, who acquired almost sovereign power. In 1634, Shahjehan's general captured it from his son, Sidi Amber. The transfer of the seat of government to Aurungabad, ruined the city dependent on the fortress, which, in the time of Thevenot, was a place of great trade. In 1758, the fortress fell into the hands of M. Bussy; but, on the recal of that able officer, it reverted to its former master, the Nizam. Strong as it is, and serviceable as a *point d'appui*, it is a post of comparatively small importance, as it does not command any road, pass, or country.

Major Wilford supposes Deoghur to be the ancient Tagara,—a city frequented by Alexandrian merchants two hundred and fifty years before the Christian era, and mentioned as a famous emporium by the Author of the Periplus.† Captain Grant Duff has, however, adduced strong reasons for concluding, that Tagara (the name of which is well known to learned Hindoos) was situated much more to the south-east; "probably on the bank of the Godavery, a little to the N.E. of the modern town of Bheer." But he is of opinion, that Deoghur succeeded, though not immediately, to the honours of the more ancient capital. In the year

* See page 204 of our first volume.

† See Asiatic Researches, vol. i. p. 369.

77-78 of the Christian era, Shalivahan, a person of an inferior caste, succeeded in establishing himself in the sovereignty of the Deccan; and he is said to have made Puttun his capital. His accession forms the Mahratta era, which still continues to be used south of the Nerbuddah, as that of Vikramaditya is in Malwah. From this Shalivahan, the native manuscripts deduce a succession of rajahs to Jadow Ramdeo Rajah, the reigning prince at Deoghur at the time of the first Mohammedan invasion of the Deccan.* It is probable, that Tagara continued to be governed by its own rajahs, long after it ceased to be the metropolis.† Nothing is of more transitory duration than the honours of an Indian capital. Captain Grant Duff remarks, that "Tagara, Paithana (Puttun), and Deoghur seems each to have been, at different periods, the metropolis of the same tract of country." To their names may be added those of Ahmednuggur and Aurungabad; and the honours of this last have long been merged in those of Hyderabad.

* Grant Duff, vol. i. pp. 25—29. Bombay Transactions, vol. iii. pp. 391—7.

† By a grant of land found at Tannah in Salsette, it appears that there was a rajah reigning in or near that island, A.D. 1018, who claimed descent from Jimuta Vahana, lord of Tagara And a similar grant found at Satarah, proves, that, towards the close of the same century, there was a rajah at Panalla in the heart of the Mahratta country, who also claimed a descent from the illustrious Jimuta Vahana, "lord of an extensive principality and chief of the nobles of the city of Tagara, born of the race of Shilahara." To this rajah is ascribed the erection of fifteen of the forts (among the rest that of Satarah), the number and strength of which forms so striking a feature of the Mahratta country. He was doomed to see his country reduced by a Rajpoot invader; and, after his death, the territory fell into the hands of Mahratta polygars —Bombay Trans., vol. iii. p. 395. Asiatic Researches, vol. i. p. 361.

ELLORA.

THAT Deoghur was in remote times the seat of a powerful monarchy, may be considered as certain, from the splendid monuments of Boodhic superstition found in its immediate vicinity The excavations are in a crescent-shaped hill, of moderate height, about a mile from the little rural village of Elloia (or Verroul); the horns rising to an elevation considerably above the level of the intermediate ridge. The slope of the hill, which fronts the west (or N. W.), is in general easy, but is occasionally interrupted by a disposition to stratification in the rock, which in such places presents a perpendicular face of from 20 to 60 and even 100 feet. The extreme sculptures are the *Parisnauth* and the *Dehr Warra*. The former is situated about 200 yards up the hill, forming the northern horn of the crescent; and the latter is a little more than a mile S. of the Parisnauth. The remaining caves occupy the face of the hill between the two, but at irregular distances, and seldom on the same level, the workmen having availed themselves of a mural disposition in the rock to facilitate their labours. The rock varies considerably in its nature. Basalt, black and grey, is most abundant; a hard vesicular rock is common; also, a rock of gritty, loose texture, which rapidly absorbs moisture, and crumbles away on being long exposed to the weather Narrow veins of quartz frequently intersect the sculpture, and fragments of siliceous stone and blood-stone are strewed on the hill

"The first view of this desolate religious city," remarks Mr Erskine, "is grand and striking, but melancholy. The number and magnificence of the subterraneous temples, the extent and loftiness of some, the endless diversity of sculpture in others, the

variety of curious foliage, of minute tracery, highly wrought pillars, rich mythological designs, sacred shrines, and colossal statues, astonish but distract the mind. From their number and diversity, it is impossible to form any idea of the whole; and the first impressions only give way to a wonder not less natural, that such prodigious efforts of labour and skill should remain, from times certainly not barbarous, without a trace to tell us the hand by which they were designed, or the populous and powerful nation by which they were completed. The empire, whose pride they must have been, has passed away, and left not a memorial behind it. The religion to which we owe one part of them, indeed, continues to exist; but that which called into existence the other, like the beings by whose toil it was wrought, has been swept from the land."

The excavations are divided by Mr. Erskine, with evident propriety, into three classes; the northern, which are Boodhist, or rather Jain; the central, which are Brahminical; and the southern, which are certainly Boodhist. The names given to the caves, are modern, and have been invented by the Brahmin guides with a total ignorance of the mythology of the sculptures. All the Brahminical caves are evidently, like those of Elephanta, sacred to Siva, under one form or other; whereas the names they now bear, as well as those given to the Boodhist caves, are borrowed from the legends relating to the avatars of Vishnoo, which are more familiarly known to the great mass of the people, notwithstanding that Siva has almost every where obtained the ascendancy.

The northern caves are four in number, and are generally but improperly called, the *Adnauth-subha*, the *Juggernauth-subha*, the *Parus-ram-subha*, and the

Indra-subha. In the hill, about 200 yards above *Indra-subha*, in a mural rock of black basalt, is sculptured a colossal figure of Boodh, or Parisnauth, perfectly naked, seated on a *ruth*, as indicated by the wheel which projects to half its diameter: on either side of the wheel are elephants' and tigers' heads, supporting the seat. On a tabular projection immediately above the wheel, an astronomical table is carved. The image, which is ten feet high, sits with the legs crossed, the hands in the lap laid one into the other; the head is covered apparently with curly hair,* and is shaded by the seven-headed snake, the folds of whose body, doubled behind the image, serve it as a cushion to rest against. There are six figures in attendance, in the attitude of prayer; one standing and five sitting: one of them only has a beard, and all are decorated with ear-rings, necklaces, bracelets, and anklets. A handsome porch of stone was erected over this figure, about a hundred years ago, by a *shroff* at Aurungabad, who also caused a long inscription to be engraved on the front of the *ruth*. This image, which corresponds, apparently, to the Parisnauth of Parkur, and other similar

* The curly or woolly hair upon the figures of Boodh, forms one of the most remarkable peculiarities of his image, and has given rise to the mistaken supposition that he was of Æthiopic or negro origin. Mr Erskine says, that his followers ascribe its appearance "to the hair having been plucked out or cut with a golden knife" M. Klaproth, in his life of Boodha, drawn up from Mongul authorities, tells us, that Boodha's hair, having become very long during his eremitical life, was frizzed in numerous curls all over his head. Captain Sykes says, that the Brahmins do not admit the curls to be representations of hair, but suppose his head to be covered with what they call a *muggoth*, in proof of which, they point to a small ornament rising from the crown, of which hair in its natural state would never give the appearance. "After viewing a number of the Boodh figures," adds Captain Sykes, "I am almost induced to acquiesce in the opinion" See Bombay Trans, vol iii pp. 515. 302. *Mem. relatifs a l'Asie, par* M. Klaproth, *tom.* ii. p. 86.

representations of the same deity, is the object of worship with the Goojur Buneeas and the Jains generally, and there is a yearly pilgrimage to it on the 14th of the month *Badwa*. "The *pooja* is, however, too expensive for the vulgar, as the offering must never be under the value of a maund of ghee."

The *Indra-subha* (court of Indra) consists of three caves communicating with each other. The entrance is by a handsome gateway, cut from the rock, on which are two lions couchant. In the centre of the area into which it leads, stands a pagoda elaborately sculptured; on the left hand, is a very handsome obelisk, fluted and surmounted with a groupe of human figures, sitting; and on the right hand, an elephant without either rider or *howdah*. The name given to this excavation is taken from two figures at the extremities of the front veranda, called Indra and Inderanee; the former seated on a couchant elephant, the latter on a tiger. They have each a tree apparently growing from their heads, but which Mr Erskine thinks designed for the "sacred tree" of the Boodhists, rising from behind them: one is apparently meant for a mango-tree; on the other, pea-fowl are roosting.

These excavations are of two stories; but the lower caves are destroyed by damp, and partially filled up with the earth washed into them. The most western of the upper caves is that called *Juggernauth-subha*, the ascent to which is by a flight of steps. It is 61 feet long by 48 broad;* the cieling is flat, supported by sixteen pillars and twelve pilasters, and varies in height from 13 feet 8 inches to 14 feet 6 inches. In

* According to Captain Sykes. Sir C. Malet gives the dimensions, 57 feet by 47 feet 7 inches.

a recess from the grand room is a figure of Boodh, or Parasnauth, in the same attitude as that on the hill above, but with the head shaded by a triple *chattah*, instead of the hooded snake. Two attendants in conical caps, stand behind.* All round the walls of the grand room, in compartments, are figures of Boodh, either sitting or standing, in different attitudes, but closely resembling each other in other respects. On the right of the sanctuary, in a large compartment, is a singular groupe, called by the Brahmins, *Shash-shai Bugwan*, and supposed to represent the first incarnation of the Supreme Being. It is difficult to decipher its import. The supposed Juggernauth is standing surrounded with attendants and animals. A female figure is holding the *chattah*, and another figure is riding upon a griffin. On the left of the sanctuary is a figure called by the Brahmins *Bhagisree Bowanee*; a female, nearly naked, but adorned with armlets and anklets, seated on a tiger, (like the supposed Indranee,) and with a tree or branch growing from the head-dress. In the centre of the hall, three simple circles are cut in the floor at equal distances. The cieling, Sir Charles Malet says, has been handsomely painted in circles, with a border of male and female figures, apparently dancers; "but it seems an argument against the antiquity of the painting, that much of the fine sculpture and fluting of the pillars are covered by it, which, it may be supposed, would not have been done by the original artist." †

* This image is called Juggernauth Boodh; and some servants of Madras officers, who came into the cave while Captain Sykes was in it, made their offerings to the idol, and on being questioned, identified the image with that which they worshipped at Juggernauth.

† Captain Sykes expresses his opinion, that the caves have been

The second cave, *Parus-ram-subha*, is entered by a narrow passage from the first, which it resembles generally with respect to the sculpture, but it is of smaller dimensions. The principal figure in the recess, called *Parus-ram*, is precisely similar to the Parisnauth on the hill. Half the diameter of a wheel projects from the *ruth*. In this cave, we see the supposed *Bowanee* again, in two compartments, in sitting postures: in one, she is holding a looking-glass, flowers, &c., and has the *chattah* over her head; in the other, she has a tiger by her side.

The third cave, which is entered from the second, is 68½ feet by 66½, and about 15 feet high.* The roof is supported by sixteen pillars and twenty pilasters. The principal idol in the sanctuary or recess, is a cross-legged, sitting figure of Boodh, exactly like the one in the first cave: but the Brahmins have chosen to give it the name of Runchor, the god worshipped at Dwaraka, in Guzerat. All the compartments round this cave exhibit Boodh in different attitudes, surrounded with attendants, riding on elephants, tigers, and bulls. The door-way to the sanctuary is highly decorated with minute figures of male and female attendants. In the centre of the cave is a basement which seems to have supported the emblem of Siva, as there is a groove for the passage of water, with a spout resembling the mouth of an animal. This is the upper story of the *Indra-subha*, in the ante-chamber or veranda of which occur the figures of Indra and Inderanee above-mentioned. A stair-case

painted and chunamed at a period subsequent to their original formation; and he discovered a nose-ring of chunam, attached as an ornament to *Inderance*, which gave way before his stick, and satisfied him that it was a modern addition

* The measurements again differ from those of Sir C. Malet, 78 feet by 66 feet 9 inches, and 14 feet high.

leads down from the south-eastern corner to the lower story, which is in a very unfinished state.

The *Adinauth-subha* is on the left hand of the area in front of these caves Above the entrance, which is unfinished, are two figures of a female deity (called by the Brahmins *Lukshmee Narain*), with two attendants, much dilapidated. At the extremity of the cave is seated the idol *Adinauth*, who is evidently the same as the Parisnauth or Juggernauth of the other caves. From the left, there is an opening into another cave of smaller dimensions but superior workmanship, now nearly choked up with earth. The capitals of the pillars alone appear above ground: they are very handsomely finished in the style of the front ones of *Juggernauth-subha.** The front of the *Parus-ram* cave, which looks into the area, is divided into compartments In one is the representation of a battle, a very unusual piece of sculpture for a Boodhic cave; in another, figures are engaged in a sacrifice; above this is Boodh, and over him, a figure caressing a female one. The balustrade, which has the device of urns between pillars, is supported by elephants alter-

* This is probably the cave alluded to by Captain Sykes, who says "Forty or fifty paces east of *Indra-subha*, is another Boodh excavation of one story. it is too much choked up with earth, which rises three-fourths of the way up the pillars, to admit of a particular description, but, from what is visible, the workmanship does not suffer in a comparison with *Indra-subha*. Still further east is a Boodh temple, standing in the midst of a large area cut out of the rock. The rains have washed the earth into it as high as the capitals of the pillars, it can be viewed only, therefore, by crawling on the hands and knees. It consists of a portico, a large hall, and the sanctuary The remains of painting and chunaming are visible, which are the best proofs that the excavation was complete, since this attention and labour would scarcely have been bestowed on an unfinished work."

nating with an uncouth animal, intended, probably, for either a lion or a tiger.

The *Doomar Leyna* (Nuptial Palace) is the next cave, and the first of the middle range, (nine in number, which are decidedly Brahminical. It is distant about 200 yards from the one last described. This is the most extensive chamber of all the excavations, being 185 feet long by 150 broad, the cieling varying in height a few inches above and below nineteen feet. There are twenty-eight pillars and twenty pilasters. The entrance to this stupendous excavation is through a passage cut in the solid rock, 100 feet in length and eight broad. On the left-hand side of this lane is a cave nearly choked up with earth. It terminates at a doorway, leading into an area, at the further end of which is another small cave. The grand excavation is on the right-hand of the area, having at its entrance two lions couchant; one of these has lost its head. You first pass into a vestibule or veranda, on the left hand side of which is a gigantic sitting figure of Durma Rajah (or Jum Dhurm), the god of justice, with a club in his hand and a *pnose* over his right shoulder: on the right hand is Visweswara Mahdeo, in a dancing attitude, with a groupe of figures round him, among which is the bull Nundee. After passing this veranda, the cave widens very considerably, till we come to the fourth range of pillars, when, on the left, is seen the central door of a very fine square temple, which is completely occupied with the altar and emblem of Mahdeo. On the right, at the western end, opposite to the temple, is another grand entrance to the excavation. On one side of this are sculptured Mahdeo and Parvuttee with their suite, supported on an arch upborne by Rawun; and on the other, Siva in the character of



ELLORA

Ehr Bhudra (or Veer Budder) with eight hands. At the (southern) end, opposite to the side entrance from the passage, which it exactly resembles, there is a small area, from which a flight of steps leads down to a tank, or pool, supplied by a cascade that falls, during the rainy season, from the summit of the mountain, and forms a *nullah* which flows by Ellora.* Over the steps is a small gallery. The annexed plate will give a general idea of this magnificent excavation, viewed from the south.

Ascending the hill, and following up the *nullah* about half a mile, there occurs a small cave on the right bank, called *Dawai*. It is of no size or beauty, and has only a mis-shapen female image in it. A yearly *jatra* (fair), however, and the fame of the miracles worked by the goddess, have induced her votaries to build a flight of steps from the cave down to the water, and to cut small *koonds* in the bed of the *nullah*, the rock of which is worn into many fantastic shapes by the action of the water. The stream whirling round these *koonds*, and occasionally dashing over rocky obstructions, combined with the luxuriant foliage, renders the spot extremely romantic. Returning down the *nullah*, several small caves present themselves on each bank. They are in the form of a cube of six or seven feet, and in the centre of each is the *ling*. The walls on the right and left are destitute of sculpture; but that which faces the entrance, has the bust of the celebrated triad represented at Elephanta. These busts, which are no where found in the larger caves, are almost all free from mutilation; and the

* "There are thirty-three steps on the southern entrance; but, as they do not reach a third of the way to the water, it may be supposed that the fall from the top of the mountain to the present bottom, 120 feet, must have greatly deepened the reservoir."

left face, Captain Sykes represents as *decidedly feminine.* Both arms on this side are ornamented with bangles, resembling those still worn by the women of Gujerat, and fixing beyond question the sex of the figure. The right hand holds a looking glass, and the left a pencil or antimony-needle. Mr. Erskine supposes the figure to be Parvati in conjunction with her husband. The other two heads have the third eye: the central one has a placid countenance; the right-hand face is forbidding and malignant. These singular "chapels," Mr. Erskine remarks, "prove beyond all manner of doubt, that the grand three-headed figure at Elephanta does not represent what has been denominated the Hindoo Trinity."

Returning down the *nullah*, and crossing the stream, two caves called the *Janwasee*, are met with; they are separated only by the chasm from *Doomar Leyna*, and the stream forms a pretty cascade over the entrance to the more northern of the two. *Janwas* (or *Junwassa*) means the bridegroom's residence. These caves are small and low, and almost destitute of sculptures: neither of them has been finished.* A short distance to the south of these, is the *Koondra-warra*, or the Pot makers. There is nothing whatever in the cave or its sculptures, to which the origin of the name can be traced. *Tailee ka Gana* (the Oil-shop), the next excavation, has received its name in consequence of a hole sunk in the floor, resembling the mill used by an oil-man; it is probably the place of sacrifice. All these caves are dedicated to Siva. Ascending the hill a little, there are three small caves called *Neel-kant* (blue-throat), a name of Mah-

* In the Asiat. Researches (vol. vi. p 400), a plate is given of "the door of the temple at Junwassa," which is highly elegant and unlike any thing Indian. We suspect the fidelity of the artist.

deo; but the appellation is derived from the bluish stone of which the emblem is made. Captain Sykes saw no sculptures in these, but Sir Charles Malet mentions the bull Nundi, Ganesa, Lakshmi, and some other figures as occurring in the principal one, which contains fifteen pillars and pilasters.

A short distance southward. but considerably lower, is the small but highly finished cave of *Rameswur*, which derives its name from a groupe supposed to represent the marriage of Rama and Seeta; but Capt. Sykes remarks, that the marriage of Siva and Parvuttee is doubtless intended; as Siva, distinguished by his third eye, is the hero of all the numerous sculptures. The roof is supported by pillars very highly finished, and of great elegance. The excavation consists of a hall 90 feet by 26 and a half, and a sanctuary 31 feet square: the height, 15 feet.

We now come to the temple which has excited the highest admiration,—*Keylas* or Paradise; but it may first be mentioned, that immediately above this, are three small caves, rarely shewn to visiters, each containing Siva's emblem. Over the door to the first of these, is sculptured Lukshmee, with elephants pouring water over her. The other two have each a bust of the *trifrons* deity.

Of Kylas itself, it is impossible, without the help of engravings, to give an adequate description; and a minute notice of its sculptures would fill a volume. It consists of a pagoda hewn out of the solid rock, of a sugar-loaf form, 100 feet in height, and upwards of 500 feet in circumference, richly sculptured, detached from the neighbouring mountain by a spacious area 247 feet in length and 150 in breadth, and surrounded with excavated colonnades supporting other chambers. The gateway which forms the entrance is very spa-

cious and fine, containing three apartments in depth with two larger side chambers. Over it is a balcony, seemingly intended for the *nagara-khanna* or music gallery. On entering the area, the lower part of the pagoda is cut off from view by a wall which runs across. In this wall are niches with gigantic figures, and on either side of the door is a female door-keeper, with a *chattah* over her head. The temple itself is connected with the gateway by a bridge of rock, beneath which, at the end opposite the entrance, there is a figure of Bhavani sitting on a lotus, with two elephants joining their trunks over her head.* On each side of this passage is an elephant, now mutilated, and partly covered up with earth; and behind them are ranges of apartments, decorated with sculptures. Beyond the elephants, on advancing into the area, are seen two square obelisks, which have lost their capitals. The bridge connects the gateway with a square room with two windows, in which is the image of the bull *Nundee;* and this is connected, by a second bridge, with a handsome open portico, supported by two pillars surmounted with lions, and leading into the grand temple through a doorway adorned with gigantic figures. Two flights of steps lead up to this portico from the area below. Its balustrade exhibits the device of urns between pillars, supported on elephants, as seen in front of the *Indra-subha*. From the portico, we pass into a saloon 66 feet 4 inches by 55 feet 8 inches, and varying in height from 16 feet and a half to nearly 18 feet. The roof, which is flat, is supported by sixteen pillars and

* Capt Sykes says, they are pouring water over her head, while two others are replenishing the empty vessels The goddess is Luxumee or Lakshmee, the Hindoo Isis or *Magna Mater*. Over her head is the *chattah;* and she resembles in other respects the Boodhic sculptures.

twenty-two pilasters. In the centre of the hall is left an open space in the form of a parallelogram; and at the further end is seen a pyramidical recess, with the detestable emblem to which the temple is dedicated. On each side of this sanctuary and beyond it, are five other "chapels" or pyramidical chambers, connected by a platform of rock with the body of the temple; all of them elaborately ornamented with sculpture. Two doors open upon this platform from the saloon, forming, with the side doors, five entrances. The whole of Kylas, with its five chapels, portico, &c., is supported on the backs of elephants alternately with a tiger or a griffin.

An open space is left all round between the scarp of the rock and the temple, varying from 22 to 36 feet. In the northern and southern scarps, as well as the eastern (behind the temple), colonnades have been excavated on a level with the base, consisting of a single row of pillars with corresponding pilasters at the back. Between these pilasters are compartments filled with sculptures. Above the northern colonnade is a large excavation, 106 feet by 72, supported by thirty-two massy and richly ornamented pillars and eight pilasters. In a large central compartment, Brahma, Vishnoo, and Siva are sculptured side by side There are also other sculptures, some of which are very fine. At the further extremity is a recess, containing Siva's emblem; and near the entrance from the stair-case, is the bull Nundee. This cave is called *Lunka*. Above the southern colonnade, there is another excavation, (Sir Charles Malet says, of two stories,) called *Peer Lunka*, which communicated by a bridge of rock with the great central saloon; but the bridge having fallen, it is now inaccessible, except by a ladder.

On the right hand of the gateway in the southern scarp, there is an extremely singular excavation, of a Boodhic character, the roof arched and ribbed, and without sculptures; but the prevailing emblem is observed in the corner of a very small cave which opens into it. In the opposite scarp are outlines of a similar cave, which has been excavated only a few inches. Below this unfinished work are some cells.

Before the entrance to Kylas is a Mussulman building, consisting of a square room, surmounted with a dome; and near it, on a large *chubootra*, elevated five or six feet, grows a large peepul-tree. The ancient gate at Kylas, which was of very considerable size, has been built up into a common-sized modern door. These modern additions, the Brahmins ascribe, with little probability, to Aurungzebe; pretending that his motive was, a wish to propitiate the offended deities, whose wrath he had provoked by sacrilegiously defacing these caves, by filling them with combustibles and firing them.

The first view of Kylas from the outside, will disappoint the visiter whose expectations have been highly raised. Its appearance is that of a gateway, connected with the sides of the hill by two walls with coarse battlements, built across an old stone-quarry, with a confused crowd of pagodas and obelisks above and behind it. It is only on entering the area, that the discovery is made of its extraordinary and stupendous character That which at first might be taken for a grand building, is discovered to be a rock, excavated both within and without, and covered with sculptures from the summit to its base; all, together with the surrounding piazzas and caves, the obelisks and elephants, and the sculptured decorations, the work of the chisel and the hammer. "The design

and magnitude of the work," Capt. Sykes remarks, "indicate a fertility of invention, and an ability, energy, and perseverance in the execution, incompatible with the apathy and indolence of the present Hindoos. Kylas must be seen, to be appreciated."

A few paces south of Kylas, ascending the hill, is the cave improperly called *Dus Awtar* (the ten avatars). It is of two stories. An area in front, cut out of the rock, has a square room standing in the middle for the *Nundee*, which has had a handsome portico. There are no sculptures in the lower cave, and the square pillars are devoid of ornament The upper one is 102 feet by 98, and the height is between 11 and 12 feet. The roof is supported by eight rows of square pillars, six in a row, and twenty-two pilasters, which are also plain, except the front row; but the lateral walls, as well as each side of the sanctuary at the end, are adorned with mythological figures in very high relief, "so as to be nearly statues," and in very good preservation. Some of Vishnoo's avatars are among them, but others relate to Siva, to whom the temple is dedicated. The cave, although Brahminical, has some cells in the scarp of the area in front, opening, like those found attached to Boodhic temples, into a kind of hall.

At a short distance, considerably below the level of the preceding, is a small but highly finished cave, called *Rawan ke Khaie* (Rawan's place of sacrifice). It is of one story, and has sculptures similar to those in the other caves, but is destitute of Siva's emblem. This is the last of the Brahminical caves.

The four southern excavations are purely Boodhic. The first is called the *Teen Tala* (Three Stories), or *Teen Lokh* (Three Worlds), being, in fact, three

caves, one above another, which have received, respectively, the names of *Pattal Lokh*, *Moort Lokh*, and *Swerga Lokh*; metaphorically, the infernal, terrestrial, and celestial regions. Although the order of the pillars in these caves is of the simplest kind, yet, the three rows, rising one above the other, of eight square pilasters and two pilasters in front, have a very striking effect. The principal figure in the sanctuary of each cave is a Boodh, similar to that in the *Juggernauth-subha*, surrounded with attendants, elephants, griffins, &c.; and almost every compartment exhibits a Boodh in one of his four attitudes "The only figure on horseback in the many thousand sculptures at Ellora," Capt Sykes says, "is found in the staircase at *Teen Lokh*, but man and horse are on a minute scale." The dimensions of these caves, as given by this Writer, are, *Swerga Lokh*, 112½ feet by 72; height rising from 11 feet 7 inches to 13 feet 7 inches; fifty pillars, and fourteen pilasters. *Moort Lokh*, 142 feet; (Sir C Malet says 114½ feet, and the depth, including the recess, 82½ feet;) the rear ranges of pillars are cut off into eighteen cells. *Pattal Lokh* is 117½ feet by 41½ feet in depth.

The next cave is *Dookya Ghur* (house of pain), so named from an absurd legend: * it is called by Sir C. Malet, *Bhurt Chuttergun*. It consists of two stories, and is dedicated to Boodh, the sculptures corresponding to those in *Teen Lokh*. The front colonnade is 117½

* The Brahmins tell us, that Bisma Kurm (or Viswakarma), the fabled architect of all these caves, having finished *Teen Lokh*, commenced the next cave, intending that it should rival the preceding, but when he had finished the second story, he cut his finger, and was obliged by pain to desist. Mr Erskine calls this cave *Do Tula* (Two stories). Bhurt and Chuttergun were the brothers of Ramchunder.

feet in length: the rear ranges of pillars are cut off into cells.

Next to this, succeeds *Bisma-Kurma* (or *Viswa-Karma*), called by Europeans the Carpenter's Cave. This excavation is, in beauty, inferior to none, being the only arched temple at Ellora. It corresponds, in design, to that at Carlee and the grand cave at Kennery; and the arched roof has, in like manner, the apparent support of a wood-work resembling the ribs of a ship. There is an area in front of the cave, across which a wall of rock has been left. The portico is light and striking, and the whole front is very elaborately ornamented. On the right hand, on entering, is a fine cistern of water. At the further end of the temple, is a colossal sitting figure of Boodh, (miscalled Bisma Kurm,) with curly hair or the *muggoth* head-dress, an attendant on each side; behind him is a cupola-shaped monument, 24 feet high, probably the *dagop*. The cave is 80 feet by 42½ feet, and 35½ feet in height. There are twenty-eight octangular slight pillars, fourteen on each side, (besides two that support a double gallery over the door-way,) on which rests a narrow architrave filled with male and female figures Above this is a frieze divided into compartments, in each of which is a sitting Boodh with four attendants; and projecting over this border, by way of cornice, are prostrate human figures, from the backs of which the ribs of the roof appear to spring. The extreme depth of this excavation is 166 feet

The last excavation, opprobriously called by the Brahmins *Dehr Warra* (Nightman's quarter), is divided from the *Bisma Kurma* only by a *nullah*, the water of which, in the rainy season, is precipitated over the front of one of these caves, forming "a curtain of crystal." The Brahmins usually endeavour to

avoid taking the visiter to see them, owing to an idea of pollution which they have associated with them. In fact, the principal cave is frequently occupied by cattle and goats, and swarms with myriads of fleas. Yet, these caves have been very highly finished. The principal one has two benches of stone running up its whole length, and corresponds, apparently, to the school-room of Boodhist temples. There are also a number of cells for monks, hewn out of the sides of the excavation. This cave commands a beautiful view of the town, tank, and valley of Ellora.*

The whole of these caves, whether Brahminical or Boodhic, have been painted and chunamed at some period subsequent to their original formation; and in many cases, the delicacy of the workmanship has been destroyed or concealed by the clumsy coating. The most remarkable circumstance connected with these stupendous works, is the unquestionable combination which they exhibit of the rival and irreconcileable superstitions; for, although Boodh has been adopted into the Brahminical pantheon as an *avatar* of Vishnoo, the heresiarch is the object of execration with all orthodox Brahminists; and Indian history exhibits the two great sects as at perpetual variance. Into the various interesting questions connected with this topic, our limits do not permit us to enter. The most probable explanation seems to be, that the Boodhic caves are of higher antiquity; that the obscene worship to which the Brahminical caves are dedicated,

* Our authorities for the preceding description are, Bombay Transactions, Arts ix. and xv. Asiat. Res. vol vi. pp 389—423 Daniell's Twenty-four Views of the Ellora Excavations Also, Fitzclarence's Journal, pp. 193—213. Nor must we omit to mention, though we have not had much occasion to avail ourselves of the Author's aid, Captain Seely's Wonders of Ellora.

was introduced at a much later period, and was finally established, not till after a long and sanguinary struggle with the Boodhists, on the ruin of that sect; but that the Jains, by a more temporizing policy, and by admitting a mixture of Hindooism into their rites, have maintained themselves in considerable numbers and wealth to the present day.* There can be no doubt that the Boodhic faith was, at a remote period, very widely prevalent in India. Monuments of this superstition are found as far west as Balkh; it is known to have prevailed at one time, in Cashmere; to have been the established faith of Bahar, probably of Gujerat and Malwah, and certainly of Ceylon.

Near Baug in Malwah, there have been discovered some very extraordinary caves, a brief description of which we have reserved for this place.†

* "The Jain and Vishnu sects," Sir J. Malcolm states, "though they practise different rites, and are of different persuasions, being alike of the Vaisya caste or mercantile Hindus, intermarry. It is a distinction of sect, not of caste."—C. I vol ii. p. 162 In this important respect, the Jains differ from the Boodhists, who have no castes, but, unlike the Brahmins, the Jain priests are selected from different castes, and do not marry. With regard to the comparative antiquity of the three grand sects, their subdivisions and distinguishing doctrines, the reader must be referred to the papers by Captain Sykes and Mr Erskine, already cited; also, Asiat. Res. vol ix. art. 4 and 5, and Trans. of R. Asiat. Society, arts. 2, 7, 23, 24, 28, 29, and 33.

† The caves at Bamian near Balkh, of which Abulfazel gives a marvellous account, appear from his description to be Boodhic. They are highly deserving of investigation; but no modern traveller has yet penetrated to them. In the Punjaub, the *Tope* of Manikyāla described by Mr. Elphinstone (Elphinstone's Caubul, vol. i. p. 132), is supposed by Mr Erskine to be a magnificent *dagop*. A similar structure near Benares has already been referred to, at p. 262 of our third volume.

BAUG.

THE town of Baug, the head of a *pergunnah* subordinate to Sindia, is situated in a wild, hilly tract of wooded country, peopled chiefly by Bheels. It stands at the confluence of the Giona and Waugrey, on the road to Gujerat, in lat. 22° 26′, long. 74° 54′, about eighty miles S.W. from Oojein.* The town itself is of no antiquity, and is famous chiefly for its iron-works, consisting of three smelting-furnaces and three forges. Both the hills and the valleys abound with iron ore.

The caves are found three miles and a quarter S S.E. of the town, in a range of hills composed of sandstone and claystone in alternate horizontal layers. The sandstone, which has an argillaceous cement, is coloured with oxide of iron, varying from the deep red to perfect white. The slope of the hill rises immediately from the river Waugrey. A flight of seventy rudely formed stone steps leads up to a small landing place, for the most part overhung by the hill, which bears the marks of having once been formed into a regular veranda, supported by columns, the roof plastered and ornamented, as is shewn by the fallen fragments. The front of the cave still retains this plaster. At each end of this veranda is a small room, containing small ill-carved figures, evidently of modern workmanship; that on the left is a female one much mutilated; that on the right, a bad representation of Ganesa. The cave derives its sole light from the two doorways, which are unornamented, about five feet and a half wide; and torches are necessary. On entering, you are impressed with its gloomy gran-

* Malcolm, C. I. vol. ii. p. 481. Captain Dangerfield makes the latitude 22° 22′ 15″.

deur. The open area of the cave is a square of 84 feet, 14½ feet in height. The roof is supported by four ranges of massy columns variously shaped and ornamented. It appears to have been once ornamented with paintings in square compartments. Around this grand saloon, on three sides, are ranged seventeen small apartments, called *dookans* (shops), but evidently intended as cells for the priests: they are each 9 feet in depth. At the further end of the hall, you enter an oblong recess, 22 feet by 12, supported by two hexagonal pillars, and decorated, on three sides, with gigantic figures, clothed, in bold relief. At the end of this recess, a small doorway leads into an inner apartment, 20 feet by 17, in the centre of which, cut out of the solid rock, is the *dagop*, which marks unequivocally the character of the excavation; a hexagon of 3 feet 3 inches, surmounted by a plain dome reaching nearly to the roof, with which it is connected by a small square ornament.

On entering the second cell on the left of the saloon, you perceive, at about four feet from the ground in the opposite wall, a small oblong excavation (about three feet by two), creeping through which, you enter a small apartment about twelve feet square. In the opposite wall of this, is a similar excavation leading to another apartment; and so on, successively, for five small rooms, gradually ascending the hill, the floor of each inner apartment being on a level with the lower part of the entrance from the outer one. These secret chambers appear to have led (or to have been intended to lead) to the top of the hill. At present, they receive light and air only from the first entrance.

This cave, though in by far the best preservation, bears marks of rapid decay. The shafts of five columns

are wanting, and a kind of terrace has been raised with their ruins. The left-hand circular column, on entering, has evidently been at some period rebuilt with rude fragments, and plastered to resemble the others; but the plaster has almost entirely given way.

Proceeding from this cave southward twenty or thirty paces, by a narrow ledge round a projecting part of the hill, you enter a second cave, which has never been completed. The columns are left in a rude state with deep marks of the chisel still remaining. The cave is of nearly the same length as the first, by about half the depth; it is partially choked up with large fragments of fallen rock, and contains little worthy of notice.

To reach the third cave, it is necessary to return to the foot of the hill, and proceed southward for a hundred yards, when a rugged, steep footpath presents itself. This cave, which measures 80 feet by 60, has none of the gloominess of the first, and has once been finished and decorated in a very superior style. The whole of the walls, roof, and columns have been covered with a fine stucco, and ornamented with paintings in distemper of considerable elegance. Few colours have been used, the greater part being merely in *chiaro oscuro*; the figures alone and the *Etruscan* border (for such it may be termed) being coloured with Indian red. In a few parts of the roof, more perfect than the rest, there is the appearance of peaches and peach-leaves grouped; and beneath some brilliant traces of the Etruscan border surrounding the tops of the columns, are represented two dragons fighting, which have been finished underneath with festoons of small flowers. On the lower parts of the wall and columns have been painted male and female figures of

a red or copper colour, the heads of which have been intentionally erased. What remains shews them to have been executed in a style of painting far surpassing any modern specimens of native art. The whole cave is now in a ruinous state, from the giving way of great part of the roof, which has borne down in its fall several beautiful columns. In an inner apartment is an octagonal *dagop*.

Proceeding a few paces further along the hill to the right of this cave, you enter a fourth cave, nearly similar in dimensions and arrangement to the second. It has been finished, but is falling fast to decay. At its extremity, appears the rude commencement (or perhaps the ruins) of a fifth; it is not, however, sufficiently accessible, on account of the large fragments of fallen rock, to admit of any correct judgement of its former state. From the natives no information can be derived respecting their design or origin. They are called the *Paunch* (*Punj*) *Pandoo*, being ascribed, like other remains, to those favourite heroes of Hindoo mythology, King Pandoo and his four brothers. Their dilapidated state might be received as an evidence of their high antiquity, did not the soft argillaceous nature of the *stratum* of rock above the caves, owing to which the roof has given way, render this evidence very equivocal.

At Woone, a decayed town belonging to Holkar, in Southern Nemaur, ten miles from Kurgoon, there are found some splendid remains of pyramidical temples, supposed to be Jain, the examination of which might serve to throw further light upon these ancient monuments. They consist of eight large pagodas and four small ones, with vestiges of as many more. "These pagodas are of singular construction, of exquisite workmanship, and extreme superfluity of fine carving and orna-

ments of all kinds. They are of hewn granite, without cement, but clamped with iron every three or four inches. Some of the blocks supporting the upper parts of the doorways and entablatures, are from 14 to 15 feet long, and proportionably broad and thick .....There is in one of the largest pagodas, an immense statue, in bold relief, 13 feet high, of a single block of granite, with similar ones of 8 feet 2 inches high on each side. All these smaller ones have inscriptions on the pedestals The figures are in general ill-proportioned; have curly hair, thick lips, very long ears; and are entirely naked, without string, bracelets, armlets, or any ornament, with the exception of one female figure with a species of sash. There are abundance of small figures, in relief, in the entablatures, columns, &c., well carved; and female figures, also well executed, in graceful attitudes, support brackets, the capitals of the columns, and other parts of the building" The inscriptions already deciphered, bear a date about the middle of the second century. The specimens of sculpture brought from Woone, are superior, Sir John Malcolm says, to any of modern workmanship in India. These temples are said formerly to have amounted to ninety-nine, but they have been defaced and partially destroyed by the Mohammedans; and most of the houses in the town are built with part of the materials.*

* For this brief description and that of the *Paunch Pandoo*, the public are indebted to Captain Dangerfield. See Bombay Trans., vol. ii. pp. 194–204. Also, Malcolm's C. I., vol. ii p 516. Extensive Boodhist excavations, which remain undescribed, are found near Nasik, the very seat of Brahminism in the Deccan. They are vulgarly called *Dherm-raj-lena*. They are said to have every characteristic of Boodhic excavations, without any mixture of Hindooism, the long vaulted cave and *dagop*, the huge figures of

We have wandered out of the Deccan, and it is too late to retrace our steps. There are several spots to which we should have wished to conduct our readers; —in Orissa, the famous temple of the Hindoo Moloch, which Dr. Claudius Buchanan has so strikingly portrayed in all its loathsomeness and horror; *—Ellichpoor, the capital of Berar, a handsome city, but not otherwise remarkable;—Beeder, the capital of one of the five Mohammedan kingdoms, and exhibiting the usual picturesque assemblage of splendid mausoleums,

the curly-headed meditative Boodh, the inscriptions in the unknown character (supposed to be Pali), the *chattah* and snake-headed canopies, the benched halls and numerous cells. Still further south, near Juner, are very numerous excavations. Two distinct sets of caves have the long vaulted excavation, with the huge *dagop*, but they are unfinished, and, though highly curious, are not comparable to those at Ellora and Canara. In Guntoor, the ruins of Boodh temples have been discovered, and thirty miles inland from Juggernauth, in Orissa, are numerous caverns, supposed to be Jain. A vaulted cave, 44 feet in length, is found near Gya, in Bahar, which is doubtless Boodhic. The antiquities at Gwalior, either Boodhic or Jain, have already been noticed. At Sehajpoor, thirty miles E. of Hoshungabad, on the Nerbuddah, are remains of a colossal statue of Boodh, with other figures. At Houndah Nag-nath, a village south of Bassam, in Berar, is an ancient temple, with large statues, either Boodhic or Jain.—Bombay Trans., vol iii. pp. 5[illegible]—538.

* Buchanan's Christian Researches, pp. 133—143. The temple of Juggernauth in Cuttak is a conspicuous sea-mark, presenting three dingy, conical domes like glass-houses. It is surrounded with a dirty, ill-built town, inhabited by a sickly population, chiefly priests and officers of the temple. It is supposed that not fewer than 1,200,000 pilgrims attend the festivals, of whom a great number never return. The net receipts derived by the British Government from the tax on the pilgrims, amounted, in 1814, 15, to 135,667 rupees. Under the patronage of the Bengal Government, by whom this has been considered as a legitimate source of revenue, Juggernauth has become increasingly popular, and the trade of "pilgrim-hunters" has become highly lucrative.

"Christian lords,
Great Juggernaut's co-partners, share the gains
Of his lewd triumphs, winking at the cheat."

ruined mosques, and decaying palaces; *—the far-famed fortress of Golcondah, frowning on its rocky conical hill;—and Hyderabad, the capital of the Nizam's dominions, which is said to contain more wealthy Mohammedans than any place in either the Deccan or Central India. The tombs, however, are said to be inferior to those of Beeder; and the only building worth naming, is the Mecca mosque, "built of stone, in a fine free style of architecture, with proud towering minars." There is also a magnificent palace, built by the Nizam for the British Resident.†

The noblest remains of Mohammedan art and splendour in the South of India, are those of Bejapoor, styled by Sir James Mackintosh, "the Palmyra of the Deccan." To trace the limits of the city, we are told, would be a day's work, so immense is the mass of ruins; but, from the innumerable tombs, mosques, caravanserais, and edifices of every description which it exhibits, it must have been one of the greatest cities in India. "As the traveller approaches the city from the north, the great dome of Mahomed Shah's tomb is discerned from the village of Kunnoor, fourteen miles

* The tomb of the ambitious and successful Bereed, the founder of one of the Beeder dynasties (in 1518), is described by the Author of Sketches in India, as one of the most beautiful in its proportions and decorations that he had seen in India The walls of the city are six miles in circumference.

† Sketches of India, pp 271—3. See also Grindlay's Views, Parts 3 and 4, where will be found Views of the tombs of the kings of Golcondah and of the Residency at Hyderabad. Of the six provinces held by his grandfather, the present Nizam still retains the capitals of four; viz. Hyderabad, Aurungabad, Beeder, and Ellichpoor. Ahmednuggur and Bejapoor fell into the hands of the Mahrattas about 1750. His present dominions, extending from the Gawilgurh hills on the north to the Toongbuddra below Rachore, and from Puramda westward to the Godavery near Bud-[illegible]ellum on the east, may be estimated at 380 miles in length and [illegible] in breadth.

distant. A nearer view gives the idea of a splendid and populous metropolis, from the innumerable domes, and spires, and buildings which meet the eye; and though the road up to the wall leads through ruins, the illusion of a tolerably well-inhabited capital is still preserved by the state of the walls, the guns mounted on the works, and the guards stationed at the gates. On entering, the illusion vanishes, and the most melancholy contrast is exhibited between the number and admirable state of repair of the buildings to the memory of the dead, and the total destruction of those formerly inhabited by a swarming population. Jungle has shot up and partly obliterated streets which were once thronged with a busy people in pursuit of their various avocations; and the visiter may now lose himself in the solitude of ruins, where crowds were formerly the only impediments to a free passage." *

The foundation of the Adil Shah dynasty dates from the first year of the sixteenth century; and the last of the Bejapoor sovereigns was subjugated by Aurungzebe, A. D. 1685. Within these 200 years, therefore, were finished the costly and stupendous structures which cover many miles of country. The city walls extend between six and seven miles, and, though decayed in many places, there does not appear a complete breach in any part. The most conspicuous object within the fort, is the *Makbara* or mausoleum of Sultan Mahommed Shah, which was forty-two years in building. It is a large quadrangular structure of brick and chunam, 150 feet square, and, including the dome, 150 feet high. The dome itself is only ten feet less in diameter than the cupola of St. Peter's, and its perpendicular height is 65 feet. A circular

* Bombay Trans., vol. iii, p. 56.

ledge projects from the bottom of the inner circumference, which is so ingeniously laid upon supports inclining inwards to the side walls in graceful curves, that it does not apparently diminish the width of the room, but is rather an ornament to it. "It cannot be called a cornice, but affords the same relief and effect." The echo here, as in the whispering-gallery at St Paul's, is so perfect, that the visiter is ready to fancy it the voice of another person mimicking him. At the four corners of the tomb are octagonal minarets, about 140 feet in height. The general style of the tomb is grandeur and simplicity, and its construction does equal credit to the taste of the architect and the munificence of its projector. The style of the adjoining mosque corresponds to that of the mausoleum. The *Jumma Mesjeed* consists of a large but light dome, rising to the height of 140 feet, resting upon parallel rows of lofty arches. The unfinished mausoleum of Ali Adil Shah is also a grand object, resembling, at a distance, a splendid Gothic structure in ruins. All the buildings within the citadel are in ruins, except a beautiful little mosque, the interior of which is of finely polished black granite. Outside of the fort, the *Makbara* of Sultan Ibrahim II is the most conspicuous building. "On the outside of the body of the mausoleum, the walls are carved into Arabic inscriptions, sculptured with great skill, and disposed in every variety of ornament The gilding and enamel are, however, entirely defaced, excepting in a small part of one of the sides, where its remains give a faint idea of its former lustre. A person looking at the illuminated page of a beautiful oriental manuscript, magnifying this, and fancying it to be represented by sculpture, painting, and gilding on the face of a wall of black granite, will have some concep-

tion of the labour, skill, and brilliancy of this work. The whole of the Koran is said to be carved on the four sides of this elegant structure, in which the utmost art and taste of the architect and the sculptor have combined to produce the richest effect." *

There is one more place in this province that claims a passing notice; (and with this we must close our account of the Deccan;)—it is

GOA.

A SMALL, inconsiderable and dirty sea-port, called New Goa, is the present capital of the Portuguese possessions in India. The harbour is a noble and capacious basin, well land-locked, and overlooked by hill and tower, and a neglected fort. It is situated in the province of Bejapoor, in lat. 15° 30′, long. 74° 2′; 250 miles S S. E of Bombay The old city, now deserted, except by the priests, is about eight miles up the river. It is "a city of churches; and the wealth of provinces," Dr. Buchanan says, "seems to have been expended in their erection. The ancient specimens of architecture at this place, far excel anything that has been attempted in modern times in any other part of the East, both in grandeur and in taste. The chapel of the palace is built after the plan of St. Peter's at Rome, and is said to be an accurate model of that paragon of architecture. The church of St. Dominick

* Asiat Res, vol. xiii p. 447.—Capt. Sykes's account of the Ruins of Bejapoor, in the Bombay Transactions, is the most recent, but Capt. Sydenham's, in the Asiatic Researches, is the more correct and satisfactory. Tavernier's account is strangely inaccurate The great brass gun taken by Aurungzebe at the conquest of Bejapoor, is still to be seen there It is nearly 15 feet long, and yet, from its large diameter, has the appearance of a vast howitzer. It would require an iron ball weighing upwards of 2500 pounds.

is decorated with paintings of Italian masters. St. Francis Xavier lies enshrined in a monument of exquisite art; and his coffin is enchased with silver and precious stones. The cathedral is worthy of one of the principal cities of Europe; and the church and convent of the Augustinians is a noble pile of building, situated on an eminence, and has a magnificent appearance from afar." *

"I went down to the cathedral," says the Author of Sketches of India; "there were ten canons in their stalls; the dean officiated; the sacristans, the vergers, and the choristers, all in their appointed places. As for congregation, there was only one person present, an elderly Portuguese gentleman, besides four stout African slaves, the bearers of the dean's *manchecla* (litter) . . You may enter seven large churches within a two miles' walk. The black robe, the white robe, the brown; the cowl and the scull-cap; the silk cassock, the laced surplice, the red scarf, the glittering vestments; you may see them all. Pastors abound; but where are the flocks? I found in one, about fifty Indian-born Portuguese; in another, a few common black Christians, with beads and crosses. Goa the golden exists no more. Goa, where the aged De Gama closed his glorious life; where the immortal Camoens sung and suffered. It is now but a vast and grassy tomb. And it seems as if its thin and gloomy population of priests and friars were spared only to chaunt requiems for its departed souls." †

* Buchanan's Christian Researches, p. 245. In 1822, none of the convents had their complement of brethren; but none, save that of the Jesuits, was empty. Generally, the superior and one or two more were Europeans, the rest natives. The Inquisition was "open to the curiosity and contempt of the passer by, and abandoned to decay."—Sketches of India, p. 294.

† Sketches of India, pp. 295—7.

SOUTH OF INDIA.

MADRAS.

The whole of the Indian Peninsula south of the Toongbuddra and the Krishna, (together with some tracts formerly belonging to the Peshwa, north of the latter river, and the Northern Circars,) is now comprehended within the Madras Presidency. This territory comprises the dominions of three princes, the Rajahs of Mysore, Travancore, and Cochin, who collect their own revenues, and exercise a certain degree of sovereign power in the internal management of their respective states; but, with reference to external politics, they are wholly subordinate to British power, are protected by a subsidiary force, and furnish large annual contributions. The rest of this extensive region is under the immediate jurisdiction of the Governor and Council at Madras; comprehending, according to Hamilton, a surface of 166,000 square miles, with a population (excluding the subjects of the three tributary states) of at least 12,000,000.* For the administration of justice and the collection of the revenue, the territory has been subdivided into the following districts.

* In this calculation, the Northern Circars appear to be included According to an estimate taken from the same work, given at page 7 of our first volume, the population of the Madras Presidency is fifteen millions, besides that of the tributary states, amounting to four millions; total, nineteen millions.

Northern Circars	1.	Ganjam.		12	Dindigul.
	2	Vizagapatam.		13	Tinnevelly.
	3	Rajamundry.	Mysore conquests.	14	Bellary
	4	Masulipatam.		15	Cuddapah.
	5	Guntoor		16	Seringapatam.
Carnatic or Coromandel	6	Nellore and Ongole.		17	Salem and Barramahal.
	7	Northern Arcot.		18	Coimbatoor.
	8	Chingleput		19	Canara
	9	Southern Arcot.		20	Malabar.
	10	Trichinopoly		21	Madras
	11	Tanjore			

Madras, now the capital of Southern India, is situated in lat. 13° 5′ N., long. 80° 21′ E.; 68 miles N.N E. of Arcot, the Mohammedan capital of the Carnatic province. The travelling distance from Bombay is 770 miles; from Calcutta, 1030. The view of Madras from the roads is sufficiently imposing "The low, flat, sandy shore extending for miles to the north and south, (for the few hills there are, appear far inland,) seems to promise nothing but barren nakedness, when, on arriving in the roads, the town and fort are like a vision of enchantment The beach is crowded with people of all colours, whose busy motions, at that distance, make the earth itself seem alive. The public-offices and store-houses which line the beach, are fine buildings, with colonnades to the upper stories, supported by rustic bases, arched, all of the fine Madras chunam, smooth, hard, and polished as marble. At a short distance, Fort George with its lines and bastions, the government-house and gardens, backed by St. Thomas's Mount, form an interesting part of the picture; while here and there, in the distance, minarets and pagodas are seen rising from among the gardens"* The foreground is composed of a low, sandy beach with a foaming surf, and a road-

* Graham, p. 123.

stead "alive with beautiful yachts, light wherries, and light-built fishing barks. Here, black, shapeless *massoolah*-boats,* with their naked crews, singing the same wild, yet not unpleasing air to which, for ages, the dangerous surf they fearlessly ply over, has been rudely responsive. Here, too, all around, you see figures or small groupes of two or three, who seem to stand, walk, or sit upon the water without support; for the least swell conceals their catamarans,—small rafts on which they go out to fish, carry fruit, letters, or messages to the shipping, and on which they will venture forth in all weather."†

This imposing air of costliness and grandeur is, however, much diminished on a closer view; and it would be difficult, Lord Valentia remarks, to find a worse situation for a capital. The same fatality which has attended the selection of a site for all the other British settlements in India, seems especially to have presided over the choice of Madras. A rapid current runs all along the coast, and a tremendous surf beats

* Corrupted from *muchli*, fish.

† Sketches of India, p. 3. "The catamarans are composed of three coco-tree logs lashed together, big enough to carry one, or at most, two persons. In one of these, a small sail is fixed, and the navigator steers with a little paddle. The float itself is almost entirely sunk in the water, so that the effect is very singular, of a sail sweeping along the surface, with a man behind it, and apparently nothing to support them. Those which have no sails, are consequently invisible, and the men have the appearance of treading water and performing evolutions with a racket. In very rough weather, the men lash themselves to their little rafts, but, in ordinary seas, they seem, though frequently washed off, to regard such accidents as mere trifles, being naked all but a wax-cloth cap, in which they keep any letters they may have to convey to ships in the roads, and swimming like fish. Their only danger is from sharks, and as the shark can only attack them from below, a rapid dive, if not in very deep water, will sometimes save them."—Heber, vol. iii. p. 204.

against it even in the mildest weather* The site of Pondicherry is in every respect superior, lying to windward, and in a rich and fertile country.

Madras differs from Calcutta in having no European town, except a few houses in the fort. The European inhabitants reside entirely in their garden-houses, repairing to the Fort in the morning for the transaction of business. Fort George, though not so large or of so regular a design as Fort William at Calcutta, is handsome and strong, and has the advantage of requiring but a moderate garrison: it stands on commanding ground, and is easily relieved by sea. In the middle stands the original fortress, now converted into Government offices. Here, also, are the church, the governor's house, and the exchange, on which a light-house is erected: the lantern is ninety feet above the level of the sea, and may be seen from ships' decks at a distance of seventeen miles.

"The principal church in Madras," says Bishop Heber, "St. George's, is very beautiful, and the chunam, particularly of the inside, has an effect little less striking than the finest marble. The small old church in the Fort, St. Mary's, has some good monuments; particularly one erected to the memory of the Missionary Schwartz, by the East India Company. The Scottish church, though of a singular and injudicious form for the purpose of hearing, is a very large and stately building, fitted up with much elegance. The other buildings of Madras offer nothing very remarkable.

* When Bishop Heber landed, however, in January, with a contrary wind, the surf was less than he had seen it on the shore of Ceylon, not merely at Galle, but at Barbereen, and on the beach near Columbo. "Still, it would have staved the strongest ship's [illegible]" although, in boats adapted to the service, which are flexible and give to the water like leather, it had (then) "nothing formidable."

The houses all stand in large compounds, scattered over a very great extent of ground, though not quite so widely separated as at Bombay. There are not many upper-roomed houses among them, nor have I seen any of three stories. The soil is, happily, so dry, that people may safely live and sleep on the ground floor. I do not think that, in size of rooms, they quite equal those either of Calcutta or Bombay; but they are more elegant, and, to my mind, pleasanter than the majority of either. The compounds are all shaded with trees and divided by hedges of bamboo, or prickly pear Against these hedges, several objections have lately been made, on the ground that they intercept the breeze, and contribute to fevers I know not whether this charge has any foundation; but, if removed, they would greatly disfigure the place; and, in this arid climate, where no grass can be preserved more than a few weeks after the rains, would increase to an almost intolerable degree, a glare from the sandy and rocky soil, which I already found very oppressive and painful.

"The Government-house is handsome, but falls short of Pareil in convenience, and in the splendour of the principal apartments. There is, indeed, one enormous banqueting-house, detached from the rest, and built at a great expense, but in vile taste; and which can be neither filled nor lighted to any advantage. It contains some bad paintings of Coote, Cornwallis, Meadows, and other military heroes, and one, of considerable merit, of Sir Robert Strange; all fast going to decay in the moist sea-breeze, and none of them, except the last, deserving of a longer life

"There are some noble charities here. The military school for male and female orphans, where Dr. Bell

first introduced his system, is superior to any thing in Calcutta, except the upper schools at Kidderpoor. The orphan asylums in the Black Town, though much smaller, put the management of the Calcutta free-school to shame; and at Vepery is the finest Gothic church, and the best establishment of native schools, both male and female, which I have yet seen in India. The native Christians are numerous and increasing, but are, unfortunately, a good deal divided about castes . The Armenians in Madras are numerous, and some of them wealthy. The Madras servants I had heard highly praised, but, I think, beyond their merits: they are not by any means so cleanly as those of Bengal, nor do I think them so intelligent. The English which they speak, is so imperfect, that it is sometimes worse than nothing; and few of them know any thing of Hindoostanee. In honesty, both seem pretty much on a par. The expenses of Madras very far exceed those of Calcutta, except house-rent, which is much lower" *

The Black (or native) Town is rather less than half a mile north from Fort St. George, from which it is separated by the Esplanade, along which runs the China bazar. The town is very extensive, but, in general, meanly built, noisy, and dirty. There are, however, many large, fine houses belonging to merchants and shopkeepers, and many streets of small neat houses occupied by Portuguese, Armenians, and half-castes, or by such of the native merchants and clerks as are become half European in their habits of

* Heber, vol. iii. pp. 206, 7; 211. "The language spoken at Madras by the natives, is the Telinga, here called Malabar The [illegible] servants are all Hindoos; but the women are mostly Portu[illegible]"—Graham, p. 128.

life. There are a Protestant church and some mission chapels,* an Armenian church of old date, two or three Portuguese chapels, a capuchin convent, and a handsome mosque, with minarets, built by Mohammed Ali, Nabob of the Carnatic. The population, in 1794, was vaguely estimated at 300,000 souls; and it does not appear that any attempt at a more accurate computation has since been made. Owing to the want of a secure port and navigable rivers, the commerce of Madras is much inferior to that of either Bombay or Calcutta. The Company's staple article is piece-goods.

The month of January at Madras, Bishop Heber found decidedly hotter than the preceding March which he had spent in Calcutta. The nights, however, were cool; and the season was deemed unusually sultry. Taking the average of the whole year, Madras experiences less extreme heat than the capital of the Bengal Presidency. The *minimum* in January is about 70°, and the *maximum* in July about 91°. The style of living among the English at Madras, Mrs. Graham says, has a great deal more of external elegance than at Bombay, but the society she found "neither better nor worse." Mr. Howison states, that the Madras and Bengal officers "have not a single trait of character in common. They are so unlike each other, that a person who had seen very little of either party, could easily distinguish them under almost any circumstances. The Madras people are indifferent to the luxuries of the table, to elegant conveniencies, and sometimes even to personal comfort. They are neither

* The Church Missionary, London Missionary, and Wesleyan Missionary Societies have each a station at Madras, dating, respectively, from 1815, 1805, and 1817. The Gospel Propagation Society have a station at Vepery, near Madras, which dates from 1727. A Madras Auxiliary Bible Society was instituted in 1820, which has branches at Bellary, Belgaum, and Bangalore.

indolent nor effeminate, and have so little dandyism among them, that they often neglect their dress, and look rather unmilitary. In elegance of manners, they are thought to be inferior to the Bengal and Bombay officers; and they patronise some unpleasant customs that are unknown in the other Presidencies. They are said to love money more than other Anglo-Indians do; but this assertion seems to be ill-founded, most of them being very poor and very much in debt. They combine cleverness, bravery, and activity in their military character, and are supposed, when in the field, to be the most efficient part of the Indian army.' *

A grand road, "certainly the finest piece of road in India, and not exceeded by many in Europe," leads from Fort St. George to St Thomas's Mount, a military station eight miles from Madras. A fine avenue of trees runs the whole length of it; and on the left, at the distance of seven miles from the Fort gates, is a race-course, with a handsome stand and assembly-rooms. The races are supported by the English residents, and take place in the cool season. The road from Madras crosses the river Meliapoor by a narrow bridge of twenty-nine arches, called the Armenian or Marmalong Bridge; near which, on a small rocky knoll, called the Little Mount, stands a Roman Catholic convent, which is held in high estimation as the spot

* Howison, vol. ii pp 97, 98. Madras has been unfortunately distinguished by being peculiarly subject to jealousies and disputes between the civil government and the army, which have operated unfavourably on the society. The late governor, Sir Thomas Munro, was, however, deservedly held in high estimation; and "his character and measures during a service of forty-seven years, during the last seven of which he had been at the head of its affairs, procured for him universally the high appellation of Father of the People" Missionary Register, February, 1828, p 112. See also Bishop Heber's testimony to the character of this "fine, dignified old soldier," vol. iii. p. 211.

marked out by tradition, where the Apostle St Thomas was martyred. The larger Mount of St. Thomas is a much more striking spot, being an insulated cliff of granite, with an old church on the summit, the property of those Armenians who are united to the Church at Rome. It is a picturesque little building, and commands a fine view. At its foot is the principal cantonment for artillery belonging to the Madras army, beautifully situated, with a noble parade-ground planted with fine trees: being considerably elevated above the sea, it is reckoned one of the most healthy spots in the South of India A handsome church has recently been erected here by the Government.

The territory in which Madras is situated, comprising the original *jagheer* obtained by the Company from the Nabob of Arcot, in 1750 and 1763, in return for services rendered to him and his father, now forms the collectorship of Chinglepnt.* It contains several places deserving of mention. Three miles S of Madras, prettily situated on the beach, is the little town of San Thomé, by the natives called Mailapooram, the city of peacocks. It contains a small cathedral and two neat chapels, under the charge of a Portuguese bishop and a few priests from Goa, with a mixed population of Hindoos, Mohammedans, and Portuguese. Thirty-five miles S. of Madras, on the coast, at Mahabalipooram (Mavalipooram), are the celebrated sculptured rocks, known under the name of The Seven Pagodas—"for what reason," remarks

* Chingleput (Singhalapetta), the capital, is situated 38 miles S S W. of Madras Though much reduced in extent, it has still a fort in a respectable state of defence. Conjeveram (Canchipura, the golden city) 48 miles S.W from Madras, on the Mysore route, is a considerable town, and has a pagoda resembling that of Tanjore.

Lord Valentia, "it would be difficult to say, as no such number exists there."

MAVALIPOORAM.

THE first object which presents itself, and which is one of the principal landmarks to mariners on this coast, is a mere rock, very near the beach, rising abruptly out of a level plain of great extent, and having at a distance the appearance of some antique lofty edifice. On coming near to the foot of the rock from the north, sculptured images crowd so thick upon the eye, as almost to suggest the idea of a petrified town, like those which we read of in the fables of credulous travellers. Proceeding by the foot of the hill, on the side facing the sea, there is seen a pagoda covered with sculptures, about 26 feet in height, by nearly the same length, and about half as broad,* hewn from a single mass of rock. The top is arched like a roof, in a style of architecture different from any thing now to be seen in these parts. Near this temple, the surface of the rock, about 90 feet in extent and 30 in height, is covered with figures in bas-relief, among which a gigantic figure of Krishna, with his favourite Arjoon, is the most conspicuous. Here are seen representations of several animals; one of which is called by the Brahmins a lion, although it wants the characteristic mane: the elephant and the monkey are much better represented in the groupe. Opposite to this, and surrounded with a wall of stone, are pagodas of brick, said to be of great antiquity. Adjoining is an excavated chamber in the rock, the roof

* We give the dimensions according to Mr. Goldingham. Mr. Chambers speaks of it as about 16 or 18 feet high.

seemingly supported by pillars, not unlike those at Elephanta; but it has been left unfinished. A few paces onward is another more spacious excavation, now used as a *choultry* Fronting the entrance is a sculptured groupe, said to represent Krishna attending the herds of Ananda, but, together with the pillars, it is much corroded and defaced Near to this is the almost deserted village which still retains the name of Mavalipooram, where reside a few remaining Brahmins, who act as guides to the visiter, and conduct him over the rock.*

The ascent of the rock, on the north, is at first, from its natural shape, gradual and easy, and is, in other parts, rendered more so by excellent steps. In the way up, a prodigious circular stone is passed under, 27 feet in diameter, so placed by nature on a smooth and sloping surface, that you are in dread of its crushing you before you clear it. The top of the rock is strewed with fragments of bricks; the remains, as you are informed, of an ancient palace. A rectangular polished slab, about 10 feet in length by 3 or 4 wide, with two or three steps up to it, and a lion couchant, very well executed, at the upper end, is shewn as the couch of Dherma Rajah or Yudishthir. A short way further is a reservoir, excavated from the rock, with steps inside, which is called the bath of his queen Dràputty. Descending thence, over immense beds of stone, you arrive at a spacious excavated temple. At

* "The real city of Mahabalipoor, whose ruins stand among the cliffs at the distance of a short half-mile inland, has really been a place of considerable importance as a metropolis of the ancient kings of the race of Pandion, and its rocks, which in themselves are pretty and picturesque, are carved out into porticoes, temples, bas-reliefs, &c, on a much smaller scale, indeed, than Elephanta or Kennery, but some of them very beautifully executed."—Heber, vol. iii. p. 217.

one end is a gigantic figure of Vishnoo, sleeping on an enormous hooded snake with several heads, which form a canopy over the deity. At the opposite end is an eight-armed goddess, mounted on a lion, rescuing a figure, who is suspended with the head downward, from a buffalo-headed demon. The figure and action of the goddess are executed in a very spirited style.* Over this temple, at a considerable elevation, is a smaller, wrought from a single mass of stone: here is seen another slab similar to the supposed couch below. Adjoining is a temple in the rough, and a large mass of rock, the upper part of which is roughly fashioned for a pagoda. The stone of which these sculptures are formed, is a species of granite, extremely hard.

East of the village, and washed by the sea, (which would probably have demolished it, but for a defence of large stones in front,) is a very old pagoda of stone. Within it, among other figures, is one of gigantic stature, stretched on the ground, which, the Brahmins tell you, is designed for a rajah of the country, whom Vishnoo subdued. Here, the surf, according to the local tradition, rolls and roars over the submerged city of the Great Bali. "There are really," says Bishop Heber, "some small remains of architecture, (among which a tall pillar, supposed by some to be a *lingam*, is conspicuous,) which rise from amid the waves, and give a proof that, in this particular spot, as at Madras, the sea has encroached on the land; though, in most other parts of the Coromandel coast, it seems receding, rather than advancing.

* Mr. Goldingham represents this temple as dedicated to Siva. Bishop Heber says, all these temples are in honour of Vishnoo, whose avatars are repeated over and over in the sculptures. Mrs. Graham speaks of a *Jain* figure near the Bath, and the supposed gigantic figure of Vishnoo seems of this character.

There are also many rocks rising through the white breakers, which the fancy of the Brahmins points out as ruins; and the noise of the surf, the dark shadow of the remaining building, the narrow slip of dark smooth sand, the sky just reddening into dawn, and lending its tints to the sea, together with the remarkable desolation of the surrounding scenery,—were well calculated to make one remember with interest the description in Kehama, and to fancy that one saw the beautiful form of Kailyal, in her white mantle, pacing sadly along the shore, and watching till her father and lover should emerge from the breakers." *

About a mile to the southward of the hill, are some other sculptured rocks, which, Mr. Chambers says, surpass the works already described. They consist of two pagodas cut out of the rock. The southernmost is about 40 feet in height, and 29 in length and breadth, and is covered with sculpture and inscriptions in an ancient unknown character. The other, about 49 feet in length, and in breadth and height 25 feet, has been left unfinished; and there is a rent through the middle, from the top to the bottom, apparently by an earthquake. Besides these, there are three smaller structures of stone. Here also is the lion, very large and well executed; and near it, an elephant of stone, about 9 feet in height. The unfinished sculpture, the rent in the rock, and the submerged ruins, seem to favour the idea that the work was interrupted by some violent convulsion. Of the high antiquity of these temples, there seems no reason to doubt. A number of coins, beads, bracelets, and other articles of that kind have been found in the sand of the beach two miles N. of Mavalipooram: some of the coins

* Heber, vol. iii, p. 216. See Southey's Kehama, canto 15.

have been thought to be Roman, but the legends were illegible. Several copper-plates also, Mrs Graham states, have been dug up, containing grants of land for the maintenance of the temples, dated above a thousand years ago, and which refer to these sculptured rocks as of unknown origin.*

About a mile beyond Mavalipooram, is Sadras, "a large but poor-looking town, once a Dutch settlement, and still containing many families of decayed burghers, like those of Ceylon, the melancholy relics of a ruined factory." At Sadras, Bishop Heber's journal abruptly terminates. From his correspondence, we are enabled to trace his journey by way of Alumbura, Chillumbrum, and Trichinopoly, to Travancore. On leaving Chinglepout, the traveller enters the district of Southern Arcot, containing the ports and towns of Pondicherry, Cudalore, Porto-novo, Trinomalee, and Fort St. David. This district is, for the most part, in a very desolate and neglected state, containing immense tracts of waste yet cultivable land: it has never recovered from the effects of the Carnatic wars and the misgovernment of the Nabob.† Pondicherry is no longer a place of any consideration. The Chillambaram Pagodas, situated on the coast, three miles

* See Asiatic Researches, vol. i. pp. 145—153. Ib., vol. v. pp. 69—75. Graham, pp. 155—168. "Notwithstanding the supposed connexion of these ruins with the Great Bali," remarks Bishop Heber, "I saw only one bas-relief which has reference to his story, and which has considerable merit. It represents Bali seated on his throne, and apparently shrinking in terror at the moment when Vishnoo, dismissing his disguise of a Brahmin dwarf, appears in his celestial form, striding from earth to heaven."—Heber, iii. 218.

† From Bishop Heber's account, however, the country must have improved of late. In a letter dated from Chillumbrum, he says: "The country as far as I have advanced, though not generally fertile, and almost universally flat, is as beautiful as palms, and spreading trees, and diligent cultivation can make it."

S. of Porto Novo, (half-way between Cuddalore and Tanjore,) are apparently deserving of attention. They are held in high veneration from their supposed antiquity, and are visited by numerous pilgrims. "They are encircled by a high wall of blue stone. The chief of the four pagodas is on the same plan with that of Juggernaut, though on a smaller scale, and is esteemed a master-piece of architecture. Each of the three gates is surmounted with a pyramid 120 feet high, built with large stones about 40 feet long and more than 5 broad, all covered with plates of copper adorned with figures The whole structure extends 1332 feet in one direction, and 936 in another. In the area of the temple, there is a large tank, skirted on three sides with a beautiful gallery supported by columns. On the fourth, is a magnificent hall ornamented with 999 columns of blue granite, covered with sculptures."* During the Mysore war, Tippoo got possession of this pagoda at one time, and much annoyed the British troops.

TANJORE.

To the south of this district is the principality of Tanjore, the ancient *Chola-desa* or *Chola mandala*, from which, by corruption, the name Coromandel is derived. In point of fertility, it ranks next to that of Burdwan in Bengal Never having been permanently occupied by the Mohammedans, it retains its ancient establishments in considerable splendour. Almost every village has its pagoda, with a lofty gateway of massive architecture, where a great many Brahmins are maintained; and in all the great roads to the sacred places are *choultries* for the accommodation of pilgrims. The Brahmins are the chief landholders and cultivators. They have the reputation of being "extremely

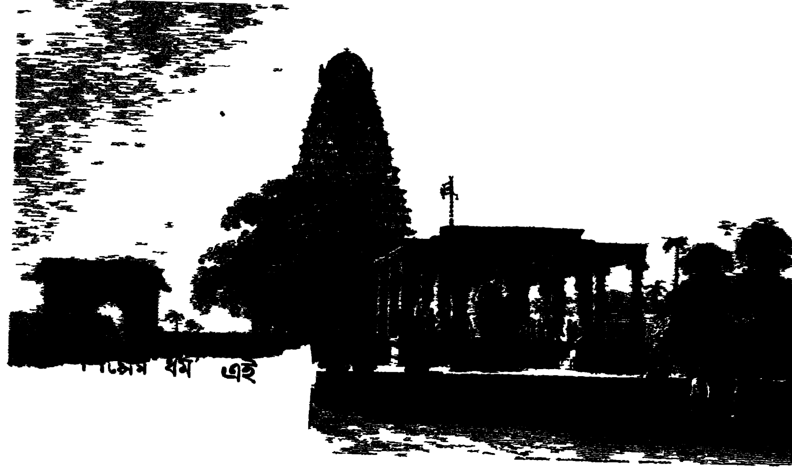
* Malte Brun, vol. iii. p. 184.

loyal" to the British Government, which not only indulges and protects their worship, discouraging to the utmost the propagation of Christianity,* but makes an annual grant of 45,000 pagodas for the support of the poorer temples.

Tanjore, the capital of the principality, is situated in lat. 10° 42′ N., long. 79° 11′, 205 miles (travelling distance) S S.W. from Madras. It contains two fortresses, which have been given up to the Rajah. In the larger one is his residence. The small one contains the celebrated pagoda which, according to Lord Valentia, is reckoned the finest specimen of the pyramidal temple in India. He was not permitted to enter its sacred precincts, but, from the door, saw the Bull of black granite, 16 feet 2 inches in length by 12½ feet in height, which is deemed one of the best works of Indian art; and as the stone is not to be met with in the neighbourhood, the manner in which it was brought there is a mystery. It is enclosed in an open temple. The great pagoda, now appropriated to the worship of Siva, is about 200 feet high, and is certainly, adds his Lordship, a very beautiful piece of architecture.† The present Rajah is described by Bishop Heber, who visited him, as an extraordinary man. He quotes Fourcroy, Lavoisier, Linnæus, and Buffon fluently, understands Shakspeare, and has emitted English poetry very superior to Rousseau's epitaph on Shenstone. He is indebted for these ac-

* "Will it be believed, that, while the Rajah kept his dominions, Christians were eligible to all the offices of state; while *now*, *there is an order of Government against their being admitted to any employment*. Surely, we are, in matters of religion, the most lukewarm and cowardly people on the face of the earth." "Nor is this the worst. Many peasants have been beaten, by authority of the English magistrates, for refusing, on a religious account, to [illegible] in drawing the chariots of the idols on festival days."—Heber, [illegible] pp. 464, 461.

† Valentia, vol. i. pp. 308, 9.



complishments to the instruction which he received in early life from the venerable Schwartz. "He has put up a colossal marble statue of himself by Flaxman, in one of his halls of audience; and his figure is introduced on the monument, also by Flaxman, which he has raised in the Mission Church to the memory of his tutor, as grasping the hand of the dying saint, and receiving his blessing." * His Highness is represented as a liberal benefactor to the native Christians, who are numerous in his dominions, and increasing. "There are now in the South of India," says Bishop Heber, "about 200 Protestant congregations,' the numbers of which have been vaguely stated at 40,000. I doubt whether they reach 15,000; but even this, all things considered, is a great number. The Roman Catholics are considerably more numerous, but belong to a lower caste." †

Here, where the Bishop's correspondence closes, we must break off our description. From Tanjore, his Lordship proceeded to Travancore, to visit the Syrian churches and the missions in that province. With regard, however, to that part of Southern India, as well as Mysore, Cochin, and Malabar, our information is not sufficiently precise and recent to enable us to prosecute satisfactorily our topographical description. With regard to Mysore, the historical portion of our work has embraced, to a considerable extent, an account of the country; and little more is to be gleaned from Lord Valentia's hasty narrative of his tour in those parts. Dr. Buchanan Hamilton's cumbrous work is still a useful authority, but his journey was performed eight-and-twenty years ago. Scattered information of a more recent character may exist with regard to particular districts; but our exhausted limits

* Heber, vol. iii. p. 458. † *Ib.*, vol. iii. p. 460.

must be an apology for not attempting the task of collecting and digesting it. To the artist and to the antiquary, to the lover of nature and to the Christian philanthropist, the South of India presents numerous sites and scenes of no common interest. The remains of ancient grandeur at Madura are interesting, as exhibiting a combination of the Indian and Moorish styles of architecture, very uncommon in this part of the country; and there is a pagoda of great beauty. The "sacred island" of Ramisseram, lying between the coast of Madura and Ceylon, contains a temple dedicated to Siva, which attracts numberless pilgrims from all parts of the Peninsula. The massive workmanship reminded Lord Valentia of Egyptian architecture. The whole island is dedicated to the obscene idolatry.

But our readers have probably had enough of architectural descriptions, which the pencil and the graver can alone render interesting,—enough of the pagodas, and mis-shapen sculptures, and bestial superstition of this unique and wonderful country. India is an inexhaustible subject. We have left untouched many topics of interesting inquiry with regard to its antiquities, literature, and population, upon which it would have been gratifying to enter; but they would have led us out too far from the immediate object of our work, being of a nature more curious than popular. The ancient history of India, like its geographical surface, has hitherto been very imperfectly explored. We shall have accomplished our task, if we have succeeded in exhibiting in a correct and condensed form, the present state of our knowledge with regard to a country so intimately allied, by its political connexion and moral claims, to our own.

END OF INDIA.

CEYLON.

We cannot take leave of this interesting region of the Eastern world, without touching upon that rich and beautiful "natural appendage" to Peninsular India (as Ceylon has been styled), which, historically as well as geographically, is not less intimately connected with the Indian continent, than Sicily is with Italy, or Crete with Ancient Greece. It was our intention to devote a considerable portion of this volume to the description of Ceylon; but we have no other alternative left, than either to pass it by, or to content ourselves with a very brief notice, referring our readers to the best sources of more minute and copious information.

The island of Ceylon* (*Singhala*) lies within the tropic of Cancer, being situated nearly between the parallels of 6° and 10°, and between 80° and 82° east longitude. Part of its length lies due east from the coast of Coromandel, from which its nearest point is separated by the Gulf of Manar, about thirty miles across. In figure, it is nearly heart-shaped, the narrowest part being towards the north; with the island of Jaffnapatam, of a very irregular form, attached to that extremity. Its extent is about two-thirds that of Ireland, comprising a surface of 20,770 square miles. The coast, with the exception of some parts of the broad, southern extremity, is uniformly low and flat,

* By the Hindoos, it is called *Lakka* and *Lanca*; by the Mohammedans, Serendib (corrupted, probably, from *Selendiu* or *Sulandwipa*); it has also been called Taprobana, supposed to be formed from *Tapoo Ravana*, the island of Ravan. Its ancient name of Singhala (whence Ceylon and Cingalese) appears derived from *Singh*, lion; an honorary title of the military class of Hindoos.

bordered with groves of the cocoa-nut, and surrounded with rocks and shoals The interior is filled with mountains, which are seen from the ocean, rising in successive ranges. The highest and most conspicuous summit is that which is so well known under the name of Adam's Peak.

The interior of the island, comprehended in the old kingdom of Kandy, and now called the Kandyan provinces, consists of three distinct natural divisions; the flat country, the hills, and the mountains. The centre of the mountainous region is about latitude 7°, and long. 80° 40′, and its greatest extent is sixty-seven miles in length by fifty-three in width. The average height of the elevated table-land is between 1000 and 2000 feet above the sea; in some few districts rising to 4 or 5000. Many of the summits, however, attain a still higher elevation. Adam's Peak (the *Samennella* of the Cingalese) is about 6152 feet above the sea; and Namany Kooli Kandy, the next loftiest, is about 5,548 feet The hilly country which skirts the mountains, is generally about ten or twenty miles in extent, varying in elevation from 100 to 500 feet, with summits rising to perhaps twice that height, of rounded outline and tame appearance. The level division consists of extensive plains, either flat or gently undulating, and, in some districts, dotted with solitary hills and masses of rock. Its greatest extent is to the N. and N. E. of the mountains: in the former direction, it reaches at least sixty miles. The whole is belted round with a maritime district, irregularly varying in width from eight to thirty miles, and extending, at the northern extremity, to nearly eighty. There are no lakes in the interior, every valley having its outlet, with a gradual descent towards the plain.

With very few exceptions, the whole island is com-

posed of primitive rock, granite or gneiss, with some large veins of quartz, horneblende and dolomite. Limestone is confined to the district of Jaffnapatam, and is of the shell kind, mixed with coral rock. Grey and blackish sandstone occurs along the shores. The only metallic ores hitherto found, are iron, which is pretty generally diffused, and manganese; but Ceylon is remarkable for its richness in gems and the rarer minerals,—rock crystal, amethyst, "the finest cats'-eyes in the world," topaz, schorl, garnet, cinnamon-stone, zircon, sapphire, and various species of the ruby. The emerald is, perhaps, the only one not found in the island. Nitre caves are numerous.

The vegetable productions of Ceylon are not less valuable; but most of these have been already referred to in the description of India.* The most precious and celebrated is the *laurus cinnamomum*, called by the natives *coorundoo*, on which the wealth of the island chiefly depends, cinnamon forming the only considerable export. It flourishes, however, only in one small district, being confined to the south-west angle, from Negumbo to Matura.† There is none on the western side beyond Chilau, nor on the eastern

* The bread-fruit tree grows here to an immense size, with gigantic leaves like those of the fig-tree. The wild pine-apple grows in abundance; but its fruit is said to be poisonous. Of flowers, the *gloriosa superba* and the amaryllis are the most beautiful, and grow in profusion; and the *jambu* or rose-apple strews the ground with its beautiful scarlet flowers.—Heber, vol. iii. p. 143. "The whole vegetation is infinitely more luxuriant than in Bengal, and forms the richest field for a botanist I ever beheld, except the Cape of Good Hope."—Valentia, vol. i. p. 224.

† The cinnamon-gardens "cover upwards of 17,000 acres on the coast: the largest are near Columbo. The plant thrives best in a poor, sandy soil, in a damp atmosphere. It grows wild in the woods to the size of a large apple-tree; but, when cultivated, is never allowed to exceed ten or twelve feet in height."—Heber, vol. iii. p. 145.

side beyond Tengalle. The pearl-fishery was at one time very productive, but has of late ceased to be attended with success.

The whole island is but thinly inhabited, especially the Kandyan provinces. In 1814, when a census was taken of the old English possessions, their population did not amount to more than 476,000 souls; and the population of the whole island is supposed by Dr. Davy not to exceed 800,000, or about thirty-eight to the square mile.* The inhabitants consist of the aboriginal Kandians or Singalese of the interior; those of the coast; the Veddahs, who inhabit the jungles; the Malabars, who are confined chiefly to the northern and eastern parts; Moors, scattered over all the

* This is, doubtless, too low an estimate. The Rev. Mr. Cordiner loosely calculates the Singalese (of the coast), the Kandyans, and the Malabars, at about 500,000 persons each, making the whole population a million and a half.—Description of Ceylon, vol. i. p. 80. Lord Valentia says: "The Protestant natives" (Dutch converts) "have been estimated at above 240,000, while the Catholics are supposed to be still more numerous. Many of these, indeed, are only nominal Christians, who retain a great reverence for the rites of paganism and the doctrines of Boodh."—Valentia, vol i. p. 261. "I have heard it said," says Bishop Heber's lady, "that the number of Christians on the coast and among our settlements, do not fall far short of half a million."—Heber, vol. iii. p. 194. One circumstance which tends to keep down the numbers of the native population, is the horrible practice of female infanticide, still prevalent in some districts. In the last census of 1821, the number of males exceeded by 20,000 that of females. "In one district, there were to every hundred men but fifty-five women; and in those parts where the numbers were equal, the population was almost exclusively Mussulman. The strange custom of one woman having two, or even more husbands, and the consequent difficulty of marrying their daughters, in a country where to live single is disgraceful, seem to be the causes of this unnatural custom."—Heber, vol iii. p. 178. Poverty is, perhaps, the cause of both practices. It is singular to find the latter gross and revolting custom prevailing alike in the Khasya country, among the snowy mountains, and in Ceylon.

maritime districts; Portuguese Christians (a class of cultivators found only in the interior); and Europeans.

The pure Singalese of the Interior are described by Dr. Davy as "completely Indians in person, language, manners, customs, religion, and government. Like Indians, in general," says this Writer, (our best authority on this point,) "the Singalese differ from Europeans less in features, than in colour, size, and form. The colour of their skin varies from light brown to black. The colour of their hair and eyes varies, but not so often as that of the skin: hazel eyes are less uncommon than brown hair. In size, though they generally exceed the lowland Singalese, and most of the natives of the coast of Coromandel and Malabar, they are inferior to Europeans. Their average height may be about five feet four or five inches. They are clean made, with neat muscle and small bone. For Indians, they are stout. Their hands and feet are commonly very small; indeed, so much smaller than ours, that they appear out of proportion. Their features are commonly neat and often handsome; their countenances are intelligent and animated. Nature has given them a liberal supply of hair, which they universally allow to grow on their face as well as head to a considerable length. The Singalese women are generally well-made and well-looking, and often handsome." *

Lord Valentia destribes the Singalese generally as "a finer race of men than the Bengalese, and more elegant than the Rohillas or Rajpoots. The expression of their countenances is fine; their skin nearly black; and their hair, of which they are very proud, long, black, and not coarse." † Mrs. Heber says:

* Davy, pp. 109, 10. † Valentia, vol. i. p. 259.

"The Kandians are a much handsomer and finer race than the Singalese: the latter are short and slightly made, with countenances a good deal resembling the images of Buddh. On the coast, there is a great mixture of inhabitants, descendants of the Dutch and Portuguese, as well as Malays, and many others from the continent. There are Mussulmans and Hindoos in all parts, but no great proportion of the latter."*

The Singalese recognize, in common with the Hindoos, four castes (*wansés*); the *Ekshastria wansé*, or royal caste, the *Brahmina*, the *Wiessia*, including merchants and cultivators, and the *Kshoodra*, which last is subdivided into sixty low castes. The first two castes have, however, scarcely an existence in Ceylon; and the consequence is, that the distinctions of caste are an affair of "vanity, rather than of religion," and present a much less formidable obstacle to social improvement and religious instruction than in India.† The cultivators (*Goe-wonsé*,‡ or, as named

* Heber, vol. iii. p. 190.

† "Some of the fiercest contentions among the Singhalese," says Mr. Harvard, "arise from the encroachments of inferiors on the style of dress belonging to their superiors. The latter usually punish them by forcibly depriving them of the assumed garment, as well as by the infliction of a severe chastisement. When a number of offenders are in company, this is not submitted to without resistance, and a serious affray is frequently the consequence. The following instance fell under my own observation. A Singhalese barber was leading his bride to the hymeneal altar, both of them, of course, dressed as handsomely as their circumstances allowed; when a by-stander discovered that the comb in his head was of a quality too good for the barber caste. The officious discoverer communicated this to others; and an immediate uproar took place, which disorganised the procession, and compelled the aspiring barber to flee to the church with his trembling bride; where he was under the necessity of removing the obnoxious comb, in order to the peaceful performance

in the low countries, *Wellales*) form by far the largest caste in the Interior. They are a privileged people, and monopolize all the honours and all the hereditary rank in the country. The common dress of these people, and which may be considered as the national dress, is extremely simple and not unbecoming. The dress of the men consists of a handkerchief about the head, wrapped like a turban, leaving the top of the head exposed; and of a long cloth of two breadths, called *topetty*, wrapped about the loins, and reaching as low as the ancles. The material of the women's dress is very similar: they leave the head uncovered, and wear a long cloth of a single breadth, called *hala*, wrapped round their loins, and thrown over their left shoulder. On occasions of ceremony, when full dressed, the men cover the body with a short jacket; and those who have the privilege, lay aside the handkerchief for a cap, and decorate themselves with gold chains and girdles. The women, when full dressed, use a jacket with a kind of ruff hanging from the neck over the shoulders. The ornaments they wear, besides rings, are silver or crystal bangles and ear-rings. Like the men, the favoured few only are entitled to decorate their persons with gold,—those only who have been honoured with presents of the kind from the hands of royalty, to whom, according to their sumptuary laws, this precious metal is peculiarly confined." *

"In civilization, the Singalese appear to be nearly,

performance of the marriage service. This prohibition does not extend beyond the original dress of the Singalese: it does not prevent the poorer natives from assuming the European dress."—Harvard, pp. xl. xli.

‡ Answering, apparently, to the *Goels* of Gujerat. The Singalese Christians rank with the *Goswansé*, the Moors with the *Kshoudra*.

* Davy, pp. 113, 114.

if not quite, on a par with the Hindoos. In courtesy and polish of manners, they are little inferior to the most refined people of the present day. In intellectual acquirements, and proficiency in arts and sciences, they are not advanced beyond the darkest period of the middle ages. Their character, on the whole, is low, tame, and undecided: with few strong lights or shades in it, with few prominent virtues or vices, it may be considered as a compound of weak moral feelings, of strong natural affections, and of moderate passions." * "The Cingalese," says Mr. Cordiner, "are indigent, harmless, indolent, and unwarlike; remarkable for equanimity, mildness, bashfulness, and timidity They are extremely civil and uncommonly hospitable to strangers. The greater part of them who inhabit the inland provinces, live apparently in a primeval state. Their habitations are huts made of mud or of the leaves of trees, destitute of every species of furniture.. The possessor of a garden which contains twelve cocoa-nut and two jack-trees, finds no call for any exertion. He reclines all day in the open air, literally doing nothing; feels no wish for active employment; and never complains of the languor of existence . . .The ideas of the common people seem not to extend beyond the incidents of the passing hour. Alike unmindful of the past and careless of the future, their life runs on in an easy apathy, but little elevated above mere animal existence." † Mr. Marshall's representation of their

* Davy, pp. 291, 2.

† Cordiner, vol. i. pp. 92; 105, 6. "I heard a gentleman say," Mrs. Heber writes, "with reference to the indolence of the natives, Give a man a cocoa-tree, and he will do nothing for his livelihood." Heber, vol. iii. p. 147 "An attempt was made some years ago," Mr. Cordiner states, "to train a body of Cingalese as soldiers; but, after great perseverance, it completely failed of success. A

character is even less favourable. He allows that, in their manners, they are mild, grave, and, towards superiors, extremely obsequious; prone to flattery; great adepts in both simulation and dissimulation; addicted to fraud and falsehood, and insensible to shame on detection. "They are," he says, "by no means deficient in intellect; the mental powers are, however, greatly contracted and repressed by early habits and deep-rooted prejudices. They rarely display much mental emotion; they very seldom shew any warmth of affection, never an impetuosity of temper. Vanity appears to be their ruling passion. They possess none of the social affections,* no benevolence of disposition. They are neither hospitable nor compassionate. They regard the misfortunes of others with a remarkable degree of indifference. Although they, in general, seem little disposed to injure their neighbours, they display no pity towards the unfortunate. They rarely commit great crimes, yet they are not a virtuous people."† "The Singalese," says Mr. Harvard, "are more remarkable for their patient endurance of suffering, than for an apti-

life of military discipline proved in the highest degree irksome and uncongenial to their habits. They deserted in great numbers, and examples intended to terrify, only stimulated those who remained to abandon the service. At length, a sufficient number of recruits was obtained from the coast of Coromandel, and the corps of Cingalese was disbanded. In those regiments which are now called Ceylon native infantry, there is scarcely to be found one native of the island." —vol. i. p. 93.

* This is in flat opposition to Dr. Davy's statement, that, "among few people are family attachments more strong and sincere. A family," he says, "is the focus in which all the tender affections of a native are concentrated. Parents are generally treated with the greatest respect and regard; and children with extraordinary affection. Generally, they are attentive to their sick."—Davy, p. 289.

† Marshall, pp. 19, 20.

tude to face danger; and have been supposed better calculated for martyrs, than for soldiers. Indolence, hypocrisy, and revenge may be considered as the national vices. But, when brought under the influence of education and piety, they are capable of noble sentiments, and of strong, generous, and honourable affections."*

In this portrait of the Singalese character, many traits will be recognised as common to the natives with the Bengalese; but they are still more closely allied, both in physical and moral characteristics, as well as by their language, religion, and traditions, to the Indo-Chinese nations, especially the Burmese. Upon the whole, their moral condition would seem to be very deplorable Perfidy and barbarity have certainly distinguished the policy of the Kandians towards foreigners; and the cruel modes of capital punishment, and the frequent use of torture, must be regarded as indicating the barbarism, at least, of those who have possessed the supreme power That state of society must also be both very corrupt and degraded, in which female infanticide† and a plurality of husbands are tolerated practices, and women are the drudges and

* Harvard, p. xliii.

† Dr. Davy denies the prevalence of infanticide. "The result of my inquiries is, that they hold the crime in abhorrence, and that it is never committed, *excepting* in some of the wildest parts of the country; and never from choice, but necessity,—when the parents are on the brink of starving," &c. That want and indigence may be the inducement, Mr. Marshall admits; and the act is done, he says, with some degree of privacy. But the fact, that, under the native government, the exposure of infants was prohibited, proves that the practice did exist; and the mandate, Mr. Marshall adds, had little influence in restraining it. Davy, p. 289. Marshall, p. 32 Often the fate of the female child is regulated by the fortune-teller; and the mother is rarely consulted.

slaves of their lords.* The continued prevalence of the *Kappooa* superstition, (a species of fetishism which appears to have been the primitive religion of the Singalese,) must be added to these evidences of a low state of civilization and morals. Yet, the native character of the Singalese may be, at the bottom, better than their social and religious institutions. Many of their vices may be ascribed to their depressed political condition. Seldom, however, are a people found so entirely depraved, as to be unsusceptible of the natural affections, or incapable of exhibiting individual instances of generosity and virtue.

The Singalese believe, Dr. Davy tells us, "that their island was colonized from the eastward about 2,365 years ago; that the first settlers, with the exception of their leader, of royal descent, were of the *Goe-wansé*; and that the great reinforcement of population that flowed into the island in the reign of the fifteenth king, was also from the eastward, from a country where the Brahmins were not tolerated, and composed of eighteen different subordinate castes of the *Kshoodra-wansé*."† It is remarkable, that the first date above-mentioned corresponds to the great Singalese era of the *death* of Gaudama Boodh; and the

* "Women are kept in a dreadful state of degradation. They seem to be considered as mere household property. They are not permitted to eat in the company of the men." Marshall, p. 20.—Mr Cordiner states, that "all the drudgery of life falls on the women"

† Davy, p. 132 "The Ceylonese Proper," Mr. Bertolacci says, "derive their origin from Siam this is the opinion which generally prevails among them, and the fact is related in their histories. Their language and religion are the same as the Siamese." Bertolacci, p 40 The vernacular Singalese is not, however, the same, although their sacred language, the Pali, is that of all the Indo-Chinese nations. By this, as well as by their retaining in some degree the institution of caste, they seem to be allied to the Indian family.

tradition may be supposed to refer to the first arrival of his followers. Boodh is believed to have visited Ceylon, in person, three different times; and on one of these occasions, he left his foot-print on the top of Adam's Peak. The object of his visit was, we are told, to rescue the natives from the power of the demons who at that time covered the whole island, and exercised the most cruel tyranny over the inhabitants. "So numerous were these malignant spirits, that, on the arrival of Boodh, there was not sufficient space for him to set his foot. Boodh directed his discourse to a part of the vast mass before him, which immediately yielded to its force, and became panic-struck by the superior power opposed to them. Availing himself of the confusion into which the demons were thrown, and perceiving a vacant space, Boodh descended and occupied the spot. As he continued to preach, the demons gradually retired from his presence, until they were all at length driven into the sea." * Divested of its absurdities, this tradition represents the great Reformer of Bahar,† as finding the aboriginal Singalese devoted to the *Kappooa* superstition, (literally the worship of devils,) and as at length succeeding in establishing his doctrines throughout the island. It is not improbable that the *Veddahs* were the demons whom the Boodhist prince subdued; and that the *Goewansé*, or cultivators, were an Indian colony of *singhs* or Rajpoots,‡ who obtained the

* Harvard, p. liv. See also Davy, p. 215.

† See, respecting the parentage and country of Gaudama, Mod. Trav., Birmah, pp. 99—102. *Wihare*, the name of a Boodhist temple in Ceylon, is the same word as *Vihar* or *Bahar*, the modern name of the province in which Gaudama was born, and which is derived from a Boodhic monastery.

‡ The Goels of Guzerat are Rajpoots, who claim a descent from Sallivahan, the famous Rajah of Puttun. The Birmans are also

ascendancy, and became the progenitors of the present privileged class of Singalese. In fact, the first king of Ceylon, according to the native annals, Wijeya Coomaroyó, is stated to have been the grandson of a princess of the *Surya-vansi* (children of the sun) by a lion, that is, a *singh* or Rajpoot chief. "Having been banished by the king his father on account of his profligate conduct, he left his country (called Wagooratta) with 700 companions; embarked to seek his fortune at random; and sailing westward, reached Ceylon, where he landed at a spot called Poottalama (Putlam). This happened in the first year of Boodhoo, and seven days after his death. Wijeya found the island uncultivated and inhabited only by demons." * The name of the island, Singhala; the Singalese era, which dates from the *death* of Boodh; the existence of demon worship in the island at the present day; and the remarkable consistency of the tradition with other historic data, justify us in regarding the fable as an authentic relation very slightly disguised. That Gaudama ever visited Ceylon in person, rests upon far slighter evidence. Wijeya was probably the son of a Boodhic sovereign, (perhaps of the royal house of Sakya-singh, of Magadha,) and his real history and that of Gaudama Boodh have, either through design or mistake, been blended in the national traditions. †

supposed to be a division of the Kshatriya Hindoos, who emigrated from India

* Davy, p 293. Wijeya is evidently the Sanscrit Vijaya, and Coomaroyo may be Kumar-raja.

† Valentyn, the laborious historian of the Dutch colonists, states, that, in the ancient Singalese books, the first king of the island is said to have been a Chinese, who was accidentally driven in a junk upon the shore, and who giving himself out to be a descendant from the sun, "at that time the object of the national worship,"

It was not till 236 years after this, in the reign of the fifteenth sovereign, that the jaw-bone of Boodh was brought to Ceylon, and deposited in a *dagobah* 120 cubits high, and that, temples being multiplied, Ceylon became a sacred island. "Letters were introduced at the same time." * This new influx of emigrants, whether of priests or of colonists, may have been from Ava or Siam; but it is more probable, that they were fugitives from India, who were driven from their country on the overthrow of the Boodhist dynasty and the persecution raised by the Brahmins against all the votaries of that faith; which is supposed to have taken place about 300 B C. The tradition proves, that the previous conquest of the island by Wijeya, was a political, not an ecclesiastical revolution.

In the reign of the twenty-third king, the Malabars succeeded in conquering the northern parts of the island; and the subsequent annals exhibit a series of sanguinary contests with these ruthless invaders, who, for eighty years, maintained themselves in the sovereignty of the whole island. Owing to the religious persecutions of the invaders, who were of the Brahminical persuasion, hardly a priest was to be met with, and not one well acquainted with the doctrines of Boodh. When, at length, the natives succeeded in throwing off the hated yoke, it was necessary to procure priests from the Carnatic. Again and again, however, these invaders returned to plunder and devastate the country; and to these wars and repeated

the island agreed to confer on him the sovereignty. By Chinese, Siamese is perhaps meant; but this descendant of the sun was doubtless an Indian *Surya-vansi*.

* Davy, p. 296 The tooth of Boodh, the palladium of the country, was a much later acquisition.

inroads, the depopulation of the island is with apparent justice ascribed.

In the beginning of the sixteenth century, the Portuguese first obtained a footing in Ceylon; and taking advantage of dissensions in the royal family, they soon acquired a political ascendancy. To expel these treacherous intruders, the Singalese princes formed an alliance with the Dutch; and by their aid, the Portuguese power was at length totally annihilated in 1658. Once more, the religion of Boodh had been brought to so low an ebb by the long wars with these new enemies, that the temples were without ministers; and the sovereign of Kandy sent an embassy to Siam, to procure some learned priests to instruct his subjects,—a measure to which it proved necessary again to have recourse in the subsequent century The Dutch, in their turn, became involved in hostilities with the Kandians, with various fortune, till, in 1796, possession was taken of the maritime provinces by the British troops. For a short time, this important acquisition remained under the administration of the Madras Presidency; but in 1798, it was formally transferred to the British crown.

We must pass over the disastrous war of 1803, and the desultory warfare which terminated in a ten years' armistice. In 1815, the odious tyranny and cruelty of the Kandian monarch, a Malabar by birth, provoked his own subjects to revolt, and the English were hailed as deliverers. Our troops took possession of Kandy almost without opposition; the monarch was taken prisoner and formally deposed; and the King of Great Britain was acknowledged sovereign of the whole island of Ceylon Two years afterwards (October 1817), a rebellion broke out, headed by a native pretender to the throne, which appears to have been pro-

voked by the impolitic disregard of all the national prejudices by their new masters, and the little respect paid to either the chiefs or the priests. A partisan warfare ensued, which was severe and sanguinary, while it lasted.* In a few months, however, the revolt was suppressed. Kandy was taken, and with it, the sacred tooth of Boodh, the possession of which conferred, in the estimation of the natives, a legitimate right to the sovereignty. Simpler and less oppressive arrangements were now formed for conducting the government and collecting the revenue; and the change of system which has taken place, promises to make some amends to the people for the evils that had previously been entailed upon them by the establishment of the British sovereignty. "While the chiefs were the rulers of the country, we had little power to do good. The chain of custom, fixed for centuries, preventing all progress, and keeping the people stationary, is now happily broken. The Interior is now in the same political state as the maritime provinces; and we shall have much to answer for," adds Dr. Davy, "both politically and morally, if we do not exert ourselves, and, availing ourselves of the capacity, meliorate the condition of the people, and improve the state of the country."†

In proceeding to give a brief topographical description of the principal places in Ceylon, we shall avail ourselves of the Journal of Bishop Heber's lady, as comprising the most recent view of the state of the island.

* "Our loss from disease alone," Dr. Davy states, "amounted nearly to one-fifth of the whole force employed. The loss of the natives, killed in the field or executed, or that died of disease and famine, can hardly be calculated It was probably ten times greater than ours, and may have amounted, perhaps, to ten thousand."

† Davy, chap. x

POINT DE GALLE.

On the 25th of August, the Bishop arrived off Point de Galle,—a spacious and beautiful harbour, nearly at the southern extremity of Ceylon. "In point of salubrity," Lord Valentia says, "Point de Galle is superior to any other place; and its situation is in the finest, though the wildest part of the island. The inner harbour is safe at all seasons, being perfectly land-locked; and during each monsoon, ships can arrive and depart from it in safety. The fortifications towards the sea are very strong, and might be considerably increased."* The fort, built by the Dutch, is now much out of repair, but is neatly kept. A very few English and Dutch families, who reside in it, form the society of the place The *pettah*, or native town, is extensive and neatly built. There is a Dutch church, a good deal out of repair, where the Wesleyan Missionary stationed here occasionally preaches, there being neither chaplain nor missionary belonging to the Episcopal Church of England. There is a Mohammedan mosque in the garrison; the only one in the whole island.† The scenery, on entering the bay, is singularly beautiful: the crowded fort to the left, in contrast with the opposite shore, which seems without inhabitants, the shipping, the projecting rocks about the road-stead, and the chain of round-topped wooded hills, backed by loftier mountains, and Adam's Peak proudly towering above all, compose a delightful landscape.

* Valentia, vol. i. p 256. Point de Galle, Mr. Harvard says, is so named from the projecting rock on which the fort is built; *Gal* signifying, in Singalese, a stone or rock

† "The fishermen and boatmen of Ceylon are chiefly Mohammedans, called *Moplahs*, from the Malabar coast."—Graham, p. 87.

About twenty miles S.E. from Galle, at Bellegam, there is a celebrated Boodhist temple, which was visited by Mrs. Graham. The present temple is low and mean, but near it, are the ruins of an older and handsomer structure. Opposite to it is a large conical *dagoba* (or *dagop*). Within the temple is a recumbent figure of Boodh, twenty-eight feet long, and another seated beneath the snake-canopy. There is also "a gigantic four-handed statue of Vishnoo, of a dark blue colour, which appears to be porcelain." The walls, both within and without, are covered with painted mythological figures, of which the priests were either unable or unwilling to afford any explanation. About two miles from the temple, there is a large fragment of rock, on which is sculptured an armed figure, twelve feet high, called by the natives the Cotta Rajah. An annual festival was formerly celebrated in honour of this figure, which is believed to represent a conqueror from India; and some holes in a small rock before it are shewn, in which the people were wont, on that occasion, to plant their spears. At Baddagame, a village about thirteen miles from Galle, the Church Missionary Society have a station.

From Galle, Bishop Heber proceeded to Columbo, the present seat of government,—preceded by an escort of spearmen and lascarines, and a band of native music, most noisy and inharmonious, which is a constant attendant on all processions. Instead of *chattahs*, the lascarines (or peons) carried large fans made of the talipot-palm, from six to nine feet in length, to shield the heads of the Europeans from the sun. The road was decorated the whole way, as for a festival, with long strips of palm-branches hung upon strings on either side; and wherever the cavalcade stopped, they found the ground spread with white cloth, and awnings

erected, beautifully decorated with flowers and fruits, and festooned with palm-branches.* The road (which is a good one for a *banda* or gig) runs near the shore, winding along the bays, and ascending and descending through an almost continued wood of coco-nut trees; the uniformity of which would be tedious, but for the splendid flowering shrubs and creepers which carpet the ground and load the underwood. The population here consists exclusively of fishermen. On approaching Caltura, a small fort on a hill overhanging the Kaloo-gunga, the bread-fruit-tree, the banian, the cotton-tree, and the wild pine-apple, are blended with the palm. The country here is very beautiful. Twenty-four miles further, crossing a fourth river, the traveller reaches Colombo, distant from Point de Galle, seventy-two miles. Of this capital, Mrs. Heber gives the following description.

COLOMBO.

"THE fort of Colombo is on a peninsula, projecting into the sea, and is very extensive, surrounded with a broad, deep ditch. Near the glacis is the end of a large lake, which extends some miles into the interior, and which might, in case of necessity, be easily connected with the sea, so as completely to insulate the fort. In the middle of this lake is an island,

* "These remnants of the ancient custom mentioned in the Bible, of strewing the road with palm-branches and garments," Mrs. Heber remarks, "are curious and interesting." This dressing of the road for persons of consequence, Mrs. Graham says, "is a tribute from the fishermen of this coast, and so is the providing of lights. The dressing the road and rest-houses, as it is seldom required, and is performed chiefly by the women and children, is no heavy burden; it is exacted merely as a mark of respect to the officers of Government."—Graham, p. 95.

called by the Dutch 'Slave Island;' there are several pretty houses on it, and a regiment of sepoys is now stationed there. The town is handsome and nearly divided into four parts by two broad streets There are many Dutch houses, which may be distinguished from those of the English by their glass windows, instead of venetians; for the Dutch seem to shut up their houses at all seasons: they have large verandahs to the south. The Pettah is very extensive and populous; the inhabitants, it is said, amount to between 50 and 60,000, of a very mixed race. We passed the Dutch and Portuguese churches, both pretty buildings, especially the former; the latter is dedicated to Mater Dolorosa. The houses of the Europeans without the town are very beautifully situated, especially those near the sea; they are all, with one or two exceptions, lower-roomed houses, and built on the same plan as those of Bombay, having the same disadvantage of projecting, low-roofed verandahs, which keep out the air The floors are almost universally of brick, very unsightly, and disagreeable from the dust which they occasion; but this is unavoidable in an island where no chunam is made but by a most expensive process, from shells, and where the white ants immediately destroy timber. There appears to be little traffic carried on, except in cinnamon and pepper; the coir rope is made in great quantities; indeed, the coco-nut tree, in its various productions of arrack, oil, &c. &c., seems to be the principal support of the natives. No muslins are manufactured, and only the common strong coarse cloth, worn by the natives, is woven in the island." *

The Dutch church, in which the Church service is performed in Singalese, is very handsome. The

* Heber, vol. iii. pp. 151—3.

Tamul service is performed in the Portuguese church. There is a neat Wesleyan chapel, in which service is conducted in English and Singalese, and occasionally in Portuguese. The population of Columbo comprises British and Dutch Protestants, Roman Catholics, "Malabar Christians," country-born Portuguese, and other natives, speaking English, Dutch, Portuguese, Singalese, and Tamul; while the learned language of Ceylon, which it is not less necessary for the Missionary to cultivate, is the Pali. An Auxiliary Bible Society was established at Colombo in 1812, with Branches at Galle, Trincomalee, and Jaffna. Its exertions have hitherto been confined to the circulation of Bibles and Testaments in Singalese, but the Pali New Testament is now in progress. The Baptist and Wesleyan Missionary Societies have each a station here; and the Church Missionary Society have one at Cotta, a village six miles to the S E. The scholars in the various schools connected with these Missions, amounted, in 1826, to between 1100 and 1200 children.

Colombo is situated in lat. 7° 2′ N.; long. 79° 50′ E. Its fortifications are strong, but its harbour is very inferior to that of Point de Galle, being safe at one season only: during the south-west monsoon, the whole coast is wind-bound. The finest harbour in the island, and, owing to its situation, the most important in India, is that of

TRINCOMALEE,

SITUATED 150 miles N.E. of Colombo, on the eastern coast, in lat. 8° 32′ N., long. 81° 17′. When all vessels on the Coromandel coast are obliged by the monsoon to put to sea, Trincomalee is their only place of refuge. A vessel from Madras can arrive there in

two days, and the harbour is to be made at any season. The shores are so bold, and the water so deep, that it is almost possible to step from the rocks into the vessels moored alongside; but the rise of the tide is not sufficient for wet-docks. Mrs. Graham speaks of the scenery of Trincolamee as the most beautiful she ever beheld, and compares it to Loch Katrine on a gigantic scale. The harbour is so land-locked, that it appears like a lake The outer bay is formed by a bold projecting rock, at the extremity of which are the remains of a pagoda. "Six pillars beautifully carved, and supporting a cornice and roof, now form the portico of a British artillery-hospital, and a seventh pillar is placed on the summit of an opposite rock. Trincomalee was formerly considered as very unhealthy: owing in part to which, as well as on account of the barrenness of the soil, it was neglected by the Dutch. The town is small and mean, with few European inhabitants, and, what is remarkable, few Singalese; the lower people being chiefly Malabars of the Roman Catholic persuasion. The fortifications, the work chiefly of the Portuguese and the French, form a sweep about a mile in length; they might be rendered almost impregnable. As this place is now made a grand naval arsenal, after having long been comparatively neglected, it may be expected that its population will soon increase. Mr. Cordiner represents the harbour of Trincomalee as giving to Ceylon its chief political importance. "The naval power that commands this harbour," he remarks, "may keep all Asia in awe, and easily intercept the trade of other nations to and from every corner of Hindostan." That of Jaffnapatam, though less valuable, is also of importance. Ceylon seems, indeed, wonderfully

adapted to the purposes of commerce: it is the Malta of the Indian Ocean.

KANDY.

A NOBLE road, executed with immense labour, under the administration of Sir Edward Barnes, leads from Colombo to Kandy, the native capital. Before the road was opened, it was a journey of 85 miles, occupying six or seven days: it may now be accomplished with ease, by means of relays of horses, in one. The latter part of the route is through mountain scenery of great magnificence. Of the city itself, Dr Davy gives the following description

"Kandy, the *Maha-neura* (great city), the capital of the Interior, is at the head and widest part of a pretty extensive valley, about 1400 feet above the level of the sea Standing on the border of an artificial lake made by the late king, and surrounded with wooded hills and mountains, varying in height from 200 to 2000 feet, its situation is beautiful and romantic, but, in a military point of view, very ill chosen and insecure, and hardly admitting of defence. The houses are all of clay, of one story, standing on a low terrace of clay, and are all thatched, with the exception of the dwellings of the chiefs, which are tiled. The principal objects worthy of any notice are the palace and the different temples ...No census has been made of the population Perhaps, when fullest, just before the rebellion broke out, the total population did not exceed 3000 souls. ..We have pulled down much, and built up little. Hitherto, only three permanent edifices have been built by us; two houses, one for the governor and the other for the commandant, both good of their kind, particularly the latter; and a jail, which, to the surprise of the natives, is the

finest-looking building in the country. It was in contemplation to construct barracks and a place of worship, both of which by this time, probably, have been commenced." *

Mrs. Heber, five or six years later, thus describes the appearance of the capital.

" The town is larger than I expected, the streets broad and handsome, though at present only formed by native houses. On this occasion, they were lined with plantain-trees, bearing fruit, and decorated with flags and flowers, which gave the town a very gay appearance. We were met at its entrance by the principal European inhabitants, and drove up to a small cluster of bungalows, dignified by the name of the ' Pavilion,' being the residence of the Governor. The principal of these buildings is a remarkably pretty room of a circular form, connected with the others by covered walks, now beautifully decorated with flowers of various sorts, especially that of the areka, a sweet-scented palm.

" The town of Candy is reckoned healthy, as well as the country for about a mile round, beyond which the Europeans seldom extend their drives; the river Malavigonga almost surrounds it; and the malaria is peculiarly felt on the shores of rivers. I should think, however, that the great changes in the temperature must be unfriendly to many constitutions; and, indeed, I have since been told, that pulmonary complaints are frequent. After an extremely hot day, the night was so cold as to make a good blanket and sleeping with closed windows very desirable; and even then I awoke chilly. The house we were in, a lower-roomed one, stands at

* Davy, pp. 364, 5; 371.

the foot of a hill covered with jungle, in which I heard parrots, monkeys, and jungle-fowl; it also abounds with the smaller beasts of prey, and Mr. Sawers told me, that the night before our arrival, he was awoke by some animal scratching at his door, which he supposed was a dog, but the track through his garden in the morning, proved it to have been a cheta, or small leopard. The royal tiger is not found in the island, but bears, leopards, hyenas, jackalls, and tyger-cats, are numerous, besides elks, wild hogs, buffaloes, deer, &c.; and near Jaffna, at the northern extremity, a large baboon is very common and fearless.

"The king's palace is a very long, low building, at the extremity of the town, painted white, with stone gateways; its front extending nearly 200 yards: a hexagonal building of two stories terminates it at one end, in which we were received. The rooms we saw, are small and low, with curious, grotesque figures carved on the walls. Here the monarch used to shew himself in state to his people, with a wife on either hand; for, though the Candian females of rank have seldom been seen by Europeans, they were not before the conquest kept in seclusion. At the other end of the palace are the women's apartments.

"We visited this morning some of the Bhuddhist temples. The principal one, which contains the recumbent figure of Bhuddh, is a square building, with sixteen pillars of masonry supporting the roof. The figure is of a colossal size, about thirty feet long, cut out of the rock, and there are several small figures placed round it, some in the common attitude of sitting with the legs crossed, others standing; many of them are painted a bright yellow, and the cieling and walls are also of the most glaring colours. Strong

smelling flowers were, as usual, ranged as an offering before the image; and in the same row with the smaller ones, were placed two bells, the sacred symbol, covered up with great care. Although the priests touched them with reverence, they shewed no reluctance to uncover them for our gratification.

"Adjoining this is a smaller temple, enclosing another image of Bhuddh, in the sitting posture, of human proportions, and carved with considerable skill; the countenance is pleasing, with some resemblance to the Cingalese. Many images surround him in relief; one is of Siva, with four arms, and his usual attributes of the lotus and the cobra de capello. Some crocodiles surrounding the figure of Bhuddh would seem to prove a connection between his worship and the Egyptian idolatry. The Cingalese colour the statues of their gods, and give a pupil to the eye; which last ceremony is supposed to confer a superior degree of holiness, and is done with much mystery and solemnity. Some smaller figures of Bhuddh are very neatly executed in brass and copper: indeed, the natives seem to have a remarkable talent for carving, considering how very few their opportunities for improvement can be. In another temple we were shewn, with extraordinary reverence, some relics of bone taken out of Raja Singh's tomb at the time of our occupation of Candy, when all the royal tombs were broken open, and gold and jewels of considerable value found. The cemetery immediately adjoins this temple; the tombs are of stone, meanly enough sculptured, and much injured by the violence used in forcing them open. The Kings' and Queens' stand on opposite sides, and there is little to recommend the spot, except some noble peepul-trees overhanging the tombs, which prove the Royal family to have been

Hindoos. The temples in Candy are very numerous, as they were considered indispensable appendages to great men's houses. Lights are kept burning in the greater number, and the heat, added to the strong perfume of the flowers, makes it very unpleasant to remain in them for more than a few minutes. The famous one containing the tooth of Bhuddh, we had not time to visit, but we were shewn a fac-simile of the precious relic, more like a wild beast's tusk than a human tooth; it is kept in a golden case, set with precious stones, and this is enclosed within four others, all of gold, and increasing in size, and all studded with jewels. No relic was ever more sumptuously enshrined, or more devoutly worshipped When we obtained possession of it, the Candians submitted quietly to our rule, believing that its owners have an undisputed title to their crown.

"Adjoining the lake in the centre of the town, is a Bhuddhist college, where forty priests live under strict discipline, chiefly occupied in religious duties and in teaching; their houses are of the best sort in Candy, of one story, with clay walls, and tiled. Two temples and a large room for their meetings are within the enclosure of the monastery: the roof of the latter is supported by immense pillars, each of a single stone, near twenty feet high. From within these walls, which are close to Mr. Sawer's house, the sounds of the tom-tom and gongs, beat in honour of the idol, are perpetually heard.

"From the cemetery, we visited the new Mission-school just erected on a hill immediately opposite to it, under the care of Mr. Browning, the only Missionary at present here. The Bishop heard the children read and repeat their lessons in English, Malabar, and Singalese: he was exceedingly pleased with their

progress. It was, indeed, an interesting sight; the children looked happy, anxious to say their lessons, and very proud when they received commendation. There are two other schools, altogether containing from eighty-five to ninety children. . . In the evening, we accompanied the Governor to the tunnel which he has recently had cut through a hill of considerable height, over which the road was formerly carried from the ferry to Candy. Its length is nearly 500 feet, with sufficient height and width to admit carriages. From thence we descended to the river, through most beautiful scenery. It really is melancholy to see so lovely a country rendered almost uninhabitable during the greatest part of the year, in some places even to the natives, by the pestilential malaria." *

In passing through a thick jungle on the declivity of a hill, the Writer experienced sensations of sickness and suffocation, which gave her, she says, a very good notion of what the country must be during the unhealthy season. Describing another evening ride, at a quarter of an hour from the town, she came in sight of one of the most magnificent views she had ever beheld. "An immense amphitheatre lay before us, of which the boundaries were lofty mountains of every form, covered more than half way to their summits with foliage. Doomberra Peak, (its native name is Hoonisgirikandy,) about 6000 feet high, lay partly buried in clouds; the plain beneath us was like the most cultivated park scenery, with the river running over rocks through its centre; the only thing wanted to complete the picture, and which the eye sought in vain, was a vestige of human life; nothing but an occasional Hindoo temple was to be seen in places

* Heber, vol. iii. pp. 172, 3; 177—182.

where noblemen's seats might well have stood. Native huts there doubtless were; for, besides that the Candian district is populous, the coco-palm, of which a few clumps were seen, pointed them out. Villages are universally marked by these trees, which are not, elsewhere, common in the province; but, till one is close upon them, the huts are not to be distinguished from the surrounding jungle, so that the whole country looked like a glorious desert. The banks of the river, along which we rode some distance, are here, as elsewhere, the most productive of fever: it is called the 'Candian fever,' and appears to be an intermittent, which arrives at its height on the eleventh day, and, like all others of the sort in a tropical climate, is liable to return at any period. Beyond the mountains, the country is even said to be more baneful and dangerous to travel through; but, from the want of roads, little intercourse is kept up further in the interior. We returned home long after the sun had set, which here is speedily followed by darkness, our road illuminated by myriads of fire-flies, larger and more brilliant than any which I have before seen in India. Accustomed as I have now been for two years to these insects, I could not avoid a momentary start as they lit upon me, so perfectly do they resemble sparks of fire. The air, after very great heat, had cooled so rapidly, as to make me glad to button up my habit; but it was very delightful." *

With all this luxuriance of vegetation, the Kandian market is miserably supplied. "Poultry is nearly all imported from Goa and Cochin; sheep soon rot and die off in the luxuriant pasture; and beef, though in most places reckoned fine, is not always good here.

* Heber, vol. iii. pp. 176, 7.

The woods supply venison and game of all sorts; but the former is seldom fat. In the Governor's garden, a few English vegetables are brought to some perfection; but, generally speaking, even here, they succeed ill." No indigenous ones appear to be cultivated. A few talipot-palms were seen, but not in blossom.*

It is not, at first sight, easy to reconcile the favourable accounts given of the climate of Ceylon with the extreme insalubrity of the greater part of the island. On the south and south-west coast, the climate, we are told, is particularly fine for a tropical country. At Colombo, the thermometer ranges from 75° to 87°, seldom exceeding the latter, although so near the line. This is partly attributable to the sea-breezes, and partly to its sharing in the winds and rains of both monsoons; that of the Malabar as well as of the Coromandel coast. The western coast enjoys a more equable temperature than almost any part of the world. Winter is unknown: the mean height of the temperature is about 78°; and the atmosphere is exceedingly moist. The eastern coast, about Trincomalee, is, on the contrary, subject to intense heats, the mean temperature of the hot months being 82°. Among the mountains, the climate is cooler than might be expected, and the vicissitudes greater. The mean annual temperature of Kandy is about 73°.†

The provinces which lie to the eastward of the Interior, are remarkable for insalubrity; so notoriously so, that the late tyrant of Kandy sometimes took advantage of the pestilential atmosphere of those dis-

* The blossom "resembles that of the palm tribe in general, and is curious merely from the circumstance of the tree never flowering till it is fifty years old, and dying immediately after."

† Marshall's Notes, pp. 8—13.

tricts, and transported thither the obnoxious chiefs. Some of his predecessors, it is said, had adopted a similar plan for exterminating disloyal factions. "The fixed population of the flat districts which lie eastward and northward from the inland terrace, is only 7.4 per square mile. One district, that of Tamakanda, has no more than 1⅔ per square mile. But there are some reasons for supposing that these highly insalubrious flats were once populous and extensively cultivated. In the level country which extends from Trincomalee and Batticaloa to the mountains, many magnificent remains of well-constructed tanks and religious edifices are found, which must have required the long continued labour of a vast number of people. The neighbourhood of many of these ruins is now a desert, and uninhabited by the human species, except during the occasional visits of the unsocial and migratory Veddah." *

About sixteen miles from Trincomalee, there is an amazing reservoir, called the Lake of Candely, nearly fifteen miles in circuit. It is embanked in several places with a wall of huge stones, each from 12 to 14 feet long, and broad and thick in proportion, lying one over the other, so as to form a parapet of immense strength. "That part of this majestic work deserves particular attention where, by a parapet of nearly 150 feet in breadth at the base and 30 on the summit, two hills are made to join in order to keep in the water of the lake. In this part, arches are to be seen, and over these, in the work which is under the level of the water, an opening is made, entirely resembling those used by the Romans in some of the lakes in Italy;

* Marshall, pp. 39—41. Heber, vol. iii. p. 196.

which openings for letting out the waters are known by the appellation of *condottori*."*

In various parts of the Island, now almost depopulated, ruins are met with, exhibiting proofs of a far higher state of civilization and wealth, at some remote period, than has been known in Ceylon in modern times. It is, we think, evident, that the salubrity of the climate must greatly have deteriorated, as the effect, not the cause of the depopulation produced by intestine war and foreign invasion.† It would seem that tracts of country that have once been broken up and brought under cultivation. become more fatally insalubrious, if suffered to relapse into a state of nature, than those which have never been inhabited. In Ceylon, as in Central India and other countries, we meet with an aboriginal race of wild foresters, whose animal constitutions seem specially adapted to resist the subtile poison of an atmosphere charged with vegetable exhalations. They are the pioneers of civilization, destined to retire before its progress, but never too rudely encroached upon with impunity. The cultivator succeeds to the hunter; and the domain of animal life is gradually extended with the means of subsistence At length, cities rise on the site of ancient forests; marshes are changed into fertile pastures, and sandy deserts into cultivated plains. An indigenous race in the mean time rise up, suited, in their constitution and physical habits, to the improved climate. But now comes the invader, and the slow work of ages is undone by the effects of a victorious campaign. The earth itself takes part in the punishment of a guilty race; and those whom the

* Bertolacci, pp. 13, 14.

† [illegible], on this subject, Bishop Heber's remarks at page 334 of [illegible] third volume.

sword spares, are doomed to suffer from the physical evils which follow in the train of war. A moral deterioration is the natural result of these political calamities; and thus it is found, that, in countries which have undergone such physical changes, civilization has also retrograded; and, among the monuments of ancient art, the tombs and temples of a mightier ancestry, a degenerate race springs up, verging upon barbarism. Such is an epitome of the history of many of the finest countries in the Eastern world.

Before Bishop Heber left Kandy, he held a confirmation, at which seven native candidates and twenty Europeans attended; and he afterwards preached. "There is no church, but the hall of audience where the kings of Kandy held their courts, is used as such. It is a long room, of which the wooden pillars, having the lotus carved on their capitals, are the only ornamental parts remaining. It was a most interesting and affecting sight, to see Christian worship performed, and a Christian bishop blessing his congregation, a part of which was native, in the very spot where the most horrid cruelties were exercised not more than ten years ago. How little could such an event at that time have been contemplated!"* "Glorious as this island is by nature," adds the Writer, "it has yet had very few of the advantages of civilization;"—a remark which recalls the language of the exquisite missionary hymn which the Bishop has bequeathed to the Christian world,—for it was of *this* island that he sang,—

> "What though the spicy breezes
> Blow soft from Ceylon's isle;
> Though every prospect pleases,
> And only man is vile."

This "glorious island" is now given to Great Britain,

* Heber, vol. iii, p. 164.

"to deliver from error's chain," and to make it indeed, to the nations of Eastern Asia, who still look to it as the cradle and fountain head of their religion and sacred literature, what its name imports, the *lanka dwipa*, the Holy Isle. Geographically as well as historically, it forms the link between the Brahminical and the Boodhic countries; and as it has been in all ages the magnet of commerce, so, it is a natural focus from which Christian civilization seems most likely to spread in all directions. If the conceit may be pardoned, we will rejoice that the Lion Island has become, as if by right, the possession of the British Lion, and that soon the proclamation will go forth in the sacred language, that the fifth Boodh, the true and only Lord of the World, has appeared.

THE END.